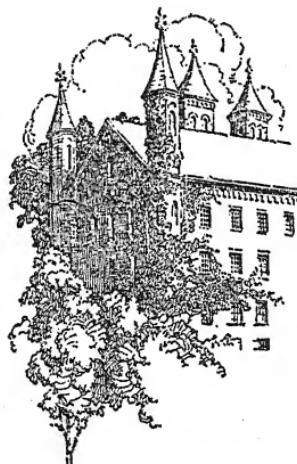


A COMPENDIUM
OF ANTIOCH NOTES

A COMPENDIUM OF ANTIOCH NOTES

BY
ARTHUR E. MORGAN



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Author's Note

THIS book has been compiled from the little magazine, Antioch Notes, published by Antioch College. The issues covered are those from the first issue of Antioch Notes on September 15, 1923 to June 15, 1929. Since the book is a compilation, there is often a lack of orderly sequence. No attempt was made to retain the order of the material as it originally appeared; but it has been assembled into chapters according to the subject treated. Only occasionally has it seemed necessary to give dates.

Items of transient interest have been omitted, and a few slight additions have been made to add connecting links between passages.

A. E. M.

*Antioch College,
February 1, 1930*

A COMPENDIUM
OF ANTIOCH NOTES

CHAPTER ONE

The Pursuit of Values

I

THE PARTISAN

Interest. I am an intense partisan of life, determined to discover and to realize its utmost possibilities. Just as a general, to insure victory, critically examines every weak and strong point of his own and of the enemy's position, so I would expose every optimistic or pessimistic fallacy about the significance and possibilities of life. Otherwise false assumptions may lead to needless defeat. My very partisanship drives me to the methods of disinterested scientific inquiry.

Except for physiological reflexes, all thought and action are born of interest and emotion. Philosophers who try to see "by the cold light of reason" make that effort at the spur of some emotion, such as curiosity. All disinterestedness of thought is only relative. A judge tries to be disinterested as between litigants, for that attitude furthers his interest in justice, or in his reputation. Unless moved by emotion and interest, he would not take the trouble to judge.

The engineer strives to be disinterested as between alternative solutions to his problem, the scientist as between different possible results of his research. Such relative disinterest does not imply absence of interest and

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emotion, but indicates an effort to insure success to the greater interests.

Illusions. Unclear thinking concerning the emotions causes vast confusion in human purpose. To people who avoid reflective thinking, any strong appeal to the emotions seems a valid reason for living. Such persons are easily exploited. Employed in industry, they may find a life purpose in enthusiastic commitment to "company spirit." Many people who lacked abiding purpose of their own found in the world war, with its highly organized appeal to uncritical patriotic emotions, a veritable reason for living. Craving for purpose and for a feeling of validity makes purposeless men grasp at any straw of emotion that will keep the fires of life aglow.

Reflective young people, observing this, often conclude that strong emotion is weakness—that the wise man is the dilettante, who gives whole-souled allegiance to nothing. Yet the dilettante, lacking considered purpose, may surrender to ever-present animal emotions or to stimulants, seeking satisfaction in the illusion of reality these supply.

II

EMOTION

Emotion is Life. Disinterestedness must be sought in many relationships, not because emotion and interest are undesirable, but because disinterest in some relations is the price of fulfilment of the larger interests. One may well guard his emotions, interests, and enthusiasms, as a capitalist guards his resources—not to hoard them, but

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so they will be available for the great opportunity—or as youth guards its affections, to offer them whole and unspoiled when the ideal of the heart finally appears.

Effort to eliminate emotion is unwise. As astronomers and surveyors are concerned with relative locations, but not at all with absolute location, so a wise man, while he strives for disinterestedness in certain issues, does not seek absolute disinterest.

Lack of emotion and interest is lack of life and character. Attempt by the aesthete and the dilettante to justify absence of deep interest, is effort to give dignity to a defect, made by dabblers in life, who are unwilling to live greatly for any purpose.

Weak emotions mean inconsequential life. With rare mental texture, as in the case of Einstein, moderate emotional powers may bring great results. With Theodore Roosevelt, unusual emotional drive gave great effectiveness to a less exceptional mind. Other conditions being equal, the significance of a man's life depends on the power and persistence of his emotions, and on his success in relating them to the most significant aims.

Man finds himself in a strange world, battling great forces without and discords within. Sometimes he has experiences of sheer well-being. These are hints of a quality of living that he might achieve. He feels power in some degree to control his destiny; how much, he knows not.

Above all other emotions and interests should be the dominant desire to discover the possibilities of his world and of life, and to achieve or create the utmost values that

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are inherent or possible. With that supreme interest, man will to the utmost develop and conserve his emotional powers.

The Play of Emotions. While ultimate commitment is due only to ultimate interests, yet in practice those interests are furthered by the wise conduct of ordinary affairs. These everyday concerns bring endless relationships which can be met only by emotional expressions. The well-ordered life is not lived in dull uniformity in all other respects, and then expressed in one grand and controlling interest. It consists rather of a play of many interests, its good ordering being in the subordination of the less to the greater, so that major concerns are supported and not thwarted by commitments to minor purposes.

Unrelieved attention and stress are not wholesome. The play of various interests maintains emotional tone and versatility, and tends to prevent permanent warps of character. The human spirit needs relaxation, recreation, variety. So a wide range of emotional relationships is good, as those developed in business, in sports, in music and other arts, in avocations, and in social relations.

III

TRANSMUTATION

Faith and Creed. Plants and animals are only unique chemical compounds. The "spiritual" life of man is but the effect of physical and chemical stimuli upon his nerve centers. So say the mechanists.

Go to it, mechanists! Dissolve the ignorance which keeps us from the truth about life. But the very ruthless-

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ness with which you seek the truth bears witness to the faith you so vigorously deny. You do believe in a degree of freedom. You do believe it matters whether you work with integrity, and you live by that belief. And so would we.

Alchemy. The alchemist, striving to turn baser metals into gold, is a symbol of all life. Life is essentially a process of transmutation, of taking the materials round about and changing them into new creations of beauty, significance, and value.

Humanity exalts its great alchemists—the architects and engineers, who transmute cave shelters into palaces, and energy into power; merchants, who turn need into satisfaction; poets and composers, who weave sounds into harmonies; scientists, who resolve facts into laws; statesmen and warriors, who make danger and chaos into peace and order; philosophers and prophets, who turn wonder and desire into understanding and purpose.

Only as one is engaged in this process does he live. "All else is Being flung away."

Music is Victory. The sense of hearing apparently originated in animals as a utilitarian device, to insure survival and increase by giving warning of danger, or notice of the presence of food, or of young, or of a mate. For most animals such uses seem still to be its only values. With them, whether a sound arouses pleasure or fear is at most incidental, and does not determine its usefulness.

A few creatures, especially birds and men, have found an unexpected value in the sense of hearing. Not only is it for them a help to survival, and a convenience, but it can

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be made an end in itself. A symphony does not warn its hearers of danger, or direct them to food. It is good of itself.

This capacity to take possession of the utilitarian means of nature, and to transmute them into ends which give the moments value as they pass, is the alchemy of the fine arts—of poetry, music, architecture, sculpture, painting. It is something different in nature, and it has made a breach in the tyranny of life.

The Pursuit of Happiness. Pleasure is nature's call to the good; pain, her whip to drive her creatures from the bad. Concerned only with insuring survival and increase, nature uses pain and pleasure with equal freedom, seemingly regardless of their relative amounts. Since she cares for them only as means and not for themselves, she provides that pain and pleasure shall fade away when their work is done, so that attention may be free, ready for the next signal.

The calls of pleasure and pain, like all nature's devices, are very imperfect, often leading her creatures astray. The whole moral life of men is an effort to correct nature's shortcomings.

Finding that pleasure is good in itself, and pain bad, man takes this device of pleasure or felicity, which to nature is only a means, and makes it the chief end of life. All great religions, with only an apparent exception in Buddhism, accept happiness or well-being as the ultimate objective.

Man begins to determine his experiences, to restrict or eliminate those that serve him by discomfort, and to

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seek guidance and interest from those that please. He would so order his life that his stimulus is joy in the light ahead, rather than terror of the darkness behind. In this great enterprise he but fulfils and justifies nature, for he gives value and significance to her blind concern for survival and increase. Sometimes he overestimates his progress, as when the economic idealist assumes that the whip of economic necessity can easily be displaced by the joy of creative effort.

Thus man makes his great attack on the seeming tyranny of fate, an attack that is only begun. What unsuspected resources of felicity await his conquest? Perhaps this capacity to turn means into ends is his greatest achievement. But while it may be the key to his freedom, it perhaps threatens his very existence. Often he fails to distinguish the mastery of life which makes happiness coincide with the fulfilment of life purpose, from his devices for producing sensations of pleasure in ways that may be fatal to his destiny.

Reconciliation. How can we reconcile "conservation of desire" with the seeking of experiences because they are good in themselves? If one's individual life is the end, there is no reconciliation, and life is tragedy. But I am not a separate creation. Life is an endless fabric, extending from remote past to remote future. I am part of that fabric, and the good or ill of all life for all time is my own.

An inclusive purpose governs me, that of seeking the good of all life, and satisfaction comes from living in accord with that purpose. All pleasures are acceptable that do not conflict with it. My special experiences of

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pleasure, though largely incidental, greatly increase, for my life develops unity and harmony only as duty and desire coincide. To live for the future I need experience in pleasure. How can a composer make great music if he has no joy in it himself?

I V

EXPLORATION

*A noiseless, patient spider,
I mark'd, where, on a little promontory, it stood, isolated;
Mark'd how, to explore the vacant, vast surrounding,
It launch'd forth filament, filament, filament, out of itself;
Ever unreeling them—ever tirelessly speeding them.*

*And you, O my Soul, where you stand,
Surrounded, surrounded, in measureless oceans of space,
Ceaselessly musing, venturing, throwing,—seeking the
spheres, to connect them;
Till the bridge you will need, be form'd—till the ductile
anchor hold;
Till the gossamer thread you fling, catch somewhere,
O my Soul.*

—WALT WHITMAN.

Exploration. Men are driven first to seek food and security and increase—the bare necessities of survival. But when a margin of surplus appears and the pressure of the fight is relaxed, they begin to look about and to ask questions.

Out of that questioning arise all those values that distinguish men from brutes. Some men deprecate explo-

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ration, holding that the purposes of life are clear, and that questioning and exploration only disturb. Others hold it to be evident that life has no purpose; that man is but a cosmic incident and without permanent significance. Why then strive against fate or the drive of animal desire?

Neither of these attitudes appeals to me. I do not know whether life has purpose or plan, or whether it can have permanent value; yet I rejoice in contributing my small effort to the discovery of permanent values if they already exist, or perhaps in helping to turn the scale in the creation of values that may be, but are not yet.

Transition. Belief ultimately must follow the known facts. The gods no longer live on Mount Olympus, and the "firmament"—to the ancients a hammered plate—no longer divides the waters above from the waters below.

Our knowledge of our world influences us not only by its interest and practical values, but also, in the end, by its power to determine our understanding of the very purpose and meaning of life. Today, when science is producing new evidence at an unprecedented rate, belief can but be in flux, for no sooner is it formulated than it is modified by new evidence. What faith and belief will be when we can again sum up the evidence and formulate our conclusions into philosophy and creed, no one can foresee.

He is best fitted for modern life who holds his beliefs as tentative, and subject to continual revision. The attitude of free adjustment of belief to increasing knowledge

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is now the best insurance of stable personality, and may forevermore be the attitude most conducive to well-being.

Selection. We do not know the meaning of life. "Hush," you say, "do not publish that, or the faint-hearted will fail, the cowards will halt, and the cynics will sneer at all aspiration and high endeavor." Perhaps they will. But does the world need them anyway?

Another breed will be differently affected by our confession. Young men and women of courage and hope and faith are stimulated by honesty. They do not ask security or ease. If there is risk in the venture of life they are ready for it. Where the problem is yet unsolved they most desire to work.

There is room for educational institutions in which men of courage and patience may aspire and explore. The undertaking to discover or to create purpose and value, and to keep body and mind whole and fit for the effort, will win the loyalty of men and women who with best results can populate the earth. Should not our programs be arranged for them, rather than for those who would faint and surrender if they should know the truth?

V

MASTERY

Imagination. Imagination gives life much of its value. Work may be dull, but if imagination reveals it as part of a great adventure it has glory and significance. Our "Main Streets" are monotonous unless seen as part of the epic of the mastery of a continent, compared with which Homer's theme was a petty incident. But imagina-

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tion adds value only when it conforms to the nature of things. When it seeks easy consolation in delusions it shirks the only possible mastery of life, which is through the conquest of reality.

Resignation. From time immemorial man has found himself in seemingly hopeless servitude to circumstance. Flood and drought destroy his crops, war and disease kill his children, physical infirmities rack his frame, ignorance and superstition terrorize him, mental disorders spoil his days, and hereditary taints mar the coming generation. His inborn craving for fulfilment and perfection seems to have no chance for fruition.

Hopeless of achieving objective well-being, he has sought the peace of resignation in a hostile world, and imaginary fulfilment in the unreality of Plato's "ideas," in the golden streets of heaven, or in the nothingness of Nirvana.

A clear and honest statement aiming to justify philosophy as resignation or as escape from reality is the following from Lange's *History of Materialism*:

"The slight, rapidly disappearing probability that the dreams of our imagination can be realized is at best a weak tie between Religion and Science, and at bottom only a weakness in the whole system, for it is opposed by a greatly preponderating probability the other way, and in the sphere of reality the morality of thought demands from us that we shall not cling to vague possibilities, but shall always prefer the greater probability. If the principle is once conceded that we should create for ourselves in imagination a fairer and more perfect world than the

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world of reality, then we shall be compelled to allow validity to Mythus as Mythus. But it is more important that we shall rise to the recognition that it is the same necessity, the same transcendental root of our human nature, which supplies us through the senses with the idea of the world of reality, and which leads us in the highest function of nature and creative synthesis to fashion a world of the ideal in which to take refuge from the limitation of the senses, and in which to find again the true Home of our Spirit."

Mastery. Since those legendary days when Thor wrestled with fate and held his own, the spirit of the West has been the spirit of mastery. It asks no odds, and takes the world as it comes. Temporarily submerged by philosophies and religions of resignation and escape from objective reality, which were inherited from older civilizations, the spirit of the West continues to break out afresh. In America, where it is finding new expression, there is developing perhaps the greatest practical philosophy the world has known, which being not written or spoken, but lived, is yet not fully revealed.

America takes the objective world as genuine, and the tragedy of life as real; but looking for the sources of that tragedy, it sees that each particular source is one that can be removed by intelligent human endeavor. In thus seeing the sum total of human grief to be made up of specific cases, it is not unique. Almost every miracle attributed to Jesus was an effort to relieve a specific case of sorrow.

If prevention of tragedy is of consequence, then

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Americans will undertake it on a vast scale. Do flood and drought make living insecure? The engineer will master them. Does disease cut off life in its prime? It can be eliminated. Are ignorance and superstition a blight? Education and research will overcome them. Are hopes impossible of fulfilment? Men's hopes are less frequently inborn and essential than socially inherited and arbitrary, and hope can be educated to adequate and feasible objectives in accordance with reality. Is biological weakness inherited? Eugenics will refine the breed. Does hatred poison men's hearts? The golden rule shall be the way of life.

Does age come on, and vision fail, and the joy of life grow dim? We are not separate creations, but living threads weaving our own designs into the great fabric of life. The joys of prospect have greater range and duration than those of sense. My own thread I may weave to the end, or it may break in the weaving; but the fabric continues, and my joy and my fulfilment are in that.

Emigrants. Whenever this point of view is presented, they who live by a philosophy of escape are wont to retort: "But consider the short span of things here. A few hundred million more years and the play is over. When the earth grows cold and the last man dies, futility will be complete."

So many factors are involved in these eons of time that such forecasts seem fantastic. Perhaps they are not more fantastic than unnecessary. If man's mastery of his environment continues as it has progressed during the past few centuries, he may be able to migrate to other

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friendly worlds long before he has developed the character to make him a good citizen there.

His material mastery of environment always has run ahead of his spiritual ability to make the most of it. Man's chief concern should not be lest fate shall close the doors upon him, but rather, that in the infinite possibilities of design and mastery before him, he shall be satisfied with less than he might achieve.

V I

THE PURSUIT OF HAPPINESS

Insurance. When happiness comes only from pleasures of sense or of possessions, one finds a fading appetite his disillusion, or circumstance a thwarting tyrant. To see one's life fulfilled through his children is a respite from fate, for pleasures of prospect have greater range and duration than those of sense; but circumstances may destroy this hope. Only that man is immune from circumstance who is controlled by desire for the good of all life for all time. To him, personal defeat is a mere incident in the great adventure.

Signals. Nature provides pleasure, not as an end in itself, but as incentive toward whatever leads to survival and increase; and pain as a repellent from what is bad. The usual continuing state of life is neither pleasurable nor painful, but neutral and receptive; for should either pleasure or pain persist long after its object is attained, the attention might be too absorbed to catch the next significant signal. Much disillusionment comes from expecting sensations of pleasure to be permanent.

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Pleasure and pain often mislead. Human life is too complex and changes too rapidly for nature's slowly changing signals. Civilization and modern environment demand restraints greatly at variance with the call of primitive animal instincts. Morality endeavors to discriminate between trustworthy and misleading impulses.

The Contingency of Happiness. The thrill of the weary traveller on reaching home is not felt by those who have never left the hearth. There is more joy in finding the lost sheep, than in the ninety and nine that are safe. Because happiness commonly comes as relief or contrast to pain or want, we incline to believe that it is but the return swing of the pendulum, limited to the impulse given by pain or want.

Perhaps this attitude fails to distinguish what is general from what is necessary. Cannot the tensions or contrasts essential to happiness be supplied by a succession of desirable experiences? A brisk walk in the woods, pleasant in itself, may arouse a pleasurable appetite for dinner.

We need experimental study of the nature of happiness and pain. The results might greatly influence our life philosophy. If happiness is not necessarily related to pain, and if the conditions which produce it are subject to control, then the Kingdom of Heaven on earth is the most practical of human aims.

Chance or Design. Many sounds of inanimate nature are pleasant, as the stir of a pine forest or the ripple of a brook, but the occurrence of harmony and discord in nature seems to be a matter of chance. The symphonies of Beethoven never would have come by sheer

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chance, but only from the disciplined imagination of men.

So, happiness and unhappiness occur in haphazard and accidental measure in the course of primitive life. Nature, if we may personify natural forces, seems not to care which predominates, so long as her creatures are stimulated to survival and increase. Nature makes mating a pleasure, because a powerful incentive is necessary to overcome barriers of time, space, and temperament; but man is born in pain, for childbearing in primitive life is not a choice needing to be encouraged, but a necessity which cannot be prevented, and pain serves best to insure quiet and attention.

Just as the greatest harmonies of sound do not come from the noises of nature, but from the disciplined, creative imagination of men, so harmony of life must come from the organization of life, experience, and sensation, by enlightened, disciplined, creative imagination. As most of the noises of civilization add only jar and discord, because harmony of sound has not been a controlling aim of human action, so civilization has not greatly increased the proportion of pleasure over pain, for it has not brought to the task the necessary understanding, skill, and purpose.

Even the question whether men can differ materially from each other in their proportions of happiness and unhappiness has seldom been made the subject of scientific research. Popular beliefs about this are uncritical and undependable. If it is true that happiness is not necessarily a release from want, that individuals differ materially in happiness, and that these differences are due to controllable factors, such as health, inherited traits, economic

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status, mental or spiritual state, or education—then we have the necessary factors for the successful pursuit of happiness.

What is Happiness? Happiness is made up of two conditions, absence of undesirable experience, and presence of desirable experience. Experiences of happiness vary in their purity (absence of mixture with unhappiness), in intensity, in duration, and in the degree of participation of the whole or part of personality.

All related terms—as fun, pleasure, joy, happiness, peace, content, well-being, blessedness, felicity—describe the same general state, but with one element predominating. Peace implies participation of the whole personality, and chiefly the absence of the undesirable. Fun suggests temporary and superficially desirable experience.

Efforts to distinguish between real and false happiness are misleading. All happiness is real while it lasts, regardless of its ultimate results. The problem of life is to achieve well-being which is greatest in purity, intensity, and duration; and it can be solved only as individual desire is subordinated to the greatest total well-being of all life, present and future.

The Maze. Men cannot live without the help of their animal impulses and desires, but these inborn traits are imperfectly adapted to civilized life, and may bring ruin unless thoroughly controlled and guided by intelligence and moral purpose. Much of the present revolt from “puritan restraint” is but a return to animalism.

The inheritance of convictions, customs, and outlooks is of the essence of civilization, but the conditions of life

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change so greatly and so rapidly that much of this social inheritance is obsolete and dangerous.

Modern science, art, and business have learned in many ways to deceive the senses or excessively to stimulate primitive impulses.

Through this maze of good and ill, of false and true, youth must find its way. If it moves wisely it will not only recover security, but will achieve power and harmony never before reached.

What to Live For. "Ye shall know the truth, and the truth shall make you free."

"No man liveth unto himself." The purposes of life must reach beyond self to all men, present and future. Only then can purpose be free from the accidents of circumstance.

Men can best know the truth when they keep mind and body sound by right living, and human relations sound by social righteousness.

Men can strive not to pursue any special purpose beyond the point where further pursuit would thwart the greater purpose.

By practical work men can decrease ill-being, and can increase well-being for all that live—in health, security, wisdom, beauty, and good will.

Creation is not finished. Men can learn the laws of existence, and they themselves can design and execute purpose which will give existence value. To a race working in intelligent accord with law, existence affords infinite progress in well-being. "We are laborers together with God."

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VII

THE LAWS THAT ENDURE*

What after all am I most thankful for? It is that the laws of creation are steady and sure; that they show no caprice, and play no tricks; that two and two make four today as they did yesterday. With rules that endure, we can learn those rules and can play the game. How hopeless a world in which we should have to wonder each morning what the laws of creation would be today!

I am thankful for the chance to have adventures. Life would be dull without them. It is good adventure to fight for life, to break new ground.

I am thankful for dreams; they are the stuff of which adventures are made. The road of life would be weary but for dreams to lead us on—dreams of what may be, but is not yet.

I am thankful that I am an engineer, because dreams are what the engineer works with. Always his structures exist first in imagination before he gives them substance in brick and steel and concrete. The engineer tells what and where he plans to build. "See, a great tower is to rise there. Can you not see it against the sky?" Some see nothing but dirt and stones and say, "It is just a dream." But sometimes others not only see what he sees, but add to and refine his vision, and so help bring it into being.

The builder dreams dreams and then makes them come true, but they must accord with the laws that endure. Only experienced, disciplined minds can dream

*A talk to Antioch students at Thanksgiving dinner, 1924.

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such dreams. If the engineer plans and builds his towers well, in accord with those laws, they stand; if not, his faith, enthusiasm, and confidence avail nothing.

Between the dream and its fulfilment are many discouragements. Until the work is done, many people never believe it can be; when their help would count most, they are waiting incredulously to see. The rarest stuff that enters into any great structure is the spirit of those who plan and build.

Antioch is an engineering job. While we rejoice in what we have done, it is but a promise, a suggestion of what can be. In its finest aspects, the Antioch that is to be is still a matter of our dreams. Sometimes the job seems just routine—the same old situations to meet, the same grind of courses, the same bitter fight for economic existence; sometimes there seems to be nothing new, nothing fine—when we see just the day's work to be done.

The hope of Antioch is that some people are thinking of what may be, not just what is here today. Being a good college is not the end; the fact that we have achieved high standards is no cause for contentment. We dream of a college such as never has existed. We are not satisfied just to meet conventional situations in conventional ways.

Our dream is of a time when aspiration, enthusiasm, and commitment to fine purpose, developed to the utmost, shall control and use all the energies of life; of a time when aspiration and consecration shall be directed and rigorously disciplined by science, illumined by ripe acquaintance with great minds and spirits, supported by sound physique, prepared for effective work by thorough

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training, and made acquainted with the world by rich experience. Then we shall dare to dream great dreams, of ourselves and of our world made new, without fear that they may be but mists of the night to vanish when daylight comes.

We see here at Antioch a fight that can be won, because we strive to discover and to live in accord with the laws that endure, and because we desire and believe. If only ten per cent of Antioch students are of this sort they can make things happen. If but ten per cent believe, Antioch will find fulfilment in so far as our dreams accord with the laws that endure.

Not all people care for adventures, but that need not dismay us. Always some who are without great aspirations comforts themselves with feeling contempt for those who aspire. To find comradeship they develop a cult, the password of which is a sneer; but they are not potent.

Antioch is just a bit of life. Beyond college we need to carry the dream of a world made over, of aspirations aroused, of habits disciplined, of desires refined. The energy and material at our disposal are infinite, and the laws of life are sure. We need only an understanding of those laws, combined with great desire and great faith.

I am thankful that I am here on the job now. There is greater pleasure in work than in a world where adventure is past and the battle is won. The harvester can gather the crop, but its quality is already determined. The man who sows the seed may never see the harvest, but it is he who determines what the crop will be. It is he who makes destiny.

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I am thankful that I live in planting time, that from all the grain our fathers have harvested we can choose the finest seed. If, while doing our best, we sow tares with our wheat, those who come after us can again select the best seed from the fruit of our sowing for their own new planting. So it is with no exclusive joy that we rejoice at living in the seed time.

Finally, I know of no happier place to work than here at Antioch, where people believe great things can happen, and will commit their entire lives to bring them to pass.

CHAPTER TWO

Science and Values

I SCIENCE

Phidias' mind
Is written in the Parthenon, more truly
Than in fabled old traditions of his skill.
Working in stone, he left much to be guessed
Which stone reveals not.

The necessity
Or deity which forms and drives our world,
Has writ its character in endless forms.
In earth and sky, in mind and heart of man,
It is expressed. He most reveals that cause
Who, in the texture of the far-flung world,
By patient search, in hunger for the truth,
Deciphers the design for all mankind.

The New Master. When the automobile first appeared it was potentially a better means of travel than the horse and carriage, yet for years it was so imperfect that if one wished surely to arrive, one found it better to take a horse.

Science furnishes guidance to life intrinsically far superior to the classics, but it is young and crude. The new world will be a world of science, but, while the classics

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represent the ripened harvests of great intellects, science frequently is presented by parvenus—men with a streak of insight, but otherwise barbarians. Years must pass before, through the occasional appearance of great men, the flavor of ripe wisdom and experience slowly will give to science that quality of a great tradition which the classics possess. Gradually the Newtons, Darwins, Huxleys, and Jordans will increase—great personalities giving superlative expression to great principles. Teaching methods will become best developed in science, for its nature demands rigorous discipline.

Until then we have a dilemma. The contents of the classics rapidly are becoming obsolete—a collection of philosophical and historical myths, but so flavored with insight as to make them a rare heritage. Science, restating not only the technique but the ultimate nature and purposes of life, comes forward to take command, rather than, as during the Great War, continue the servant of medieval purpose; but it fails often to value the intangibles and the incommensurables. To which shall we give allegiance?

Wisdom will put the classics in grandfather's chair by the fireplace. Science will manage the household, but in the evening, when the day's work is over, science will sit by in receptive mood, to hear of the golden days—

*"When the earth was nearer heaven than now,
And the prophets talked with God."*

The everyday work of science will be better for that communion.

SCIENCE AND VALUES

II

RESEARCH

Leadership. The enormous aggregate of time and energy spent in innovation and experiment in common life is mostly wasted. Generally the innovator does not learn what already has been done, nor master the facts and principles involved. With undiscriminating observation and inadequate records, he but adds to the immeasurable total waste of human effort. The scientist, by teaching how experiment can be made significant and conclusive, leads to unprecedented economy and progress.

The Experiment Station. Public agricultural experiment stations typify one of the most productive forms of all human activities. Agricultural experiment is socially valuable, but the private innovator generally loses. While he is trying out his new crops or novel methods, the conservative farmer continues his old ways and keeps watch. If the experimenter succeeds, the conservative copies him; if not, the conservative has played safe.

Without organized scientific research, the creative thinker may work to the advantage of society, but at great risk to himself. More often he works inefficiently, being unskilled in research and unequipped for it, and his tests often cannot be scientifically controlled. He repeats the unsuccessful trials of other men, and perhaps leaves no records.

Wherever men appear with creative imagination and intelligence necessary for effective research, society should train them, supply necessary equipment, and compensate

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them on a scale appropriate for creative intelligence and leadership. When that is done, society as a whole can afford to be conservative. If the ablest and best equipped men are spending their lives in exploration and critical appraisal, the rest of us can properly forego innovation in fields where we are unqualified. Only where such research is lacking, or has lost the fire of creative adventure, is it necessary for the layman to intrude.

This principle applies not only to physical science and agriculture, but to every phase of human life, including government, sociology, ethics, and religion. In all these fields there is untold waste from blind fumbling about, inexpert innovation, and costly, destructive experiment. Qualified research can be just as productive in these domains as in chemistry or agriculture, and as effective in eliminating waste.

Research for Everyone. As the policy becomes general of basing changes of opinion on conclusions of qualified research, the spirit of critical inquiry will be stimulated in the average man. Concerning some unanswered question, nearly every reasonably intelligent person can help push back the limits of knowledge.

With the scientific spirit of research in control, the farmer's problems will be studied by specialists, and he need not undertake haphazard innovation; but on some matter he can qualify himself thoroughly, learn what others have done, and then, as a specialist, endeavor to break new ground. The doctor, engineer, educator, and business man will find opportunities for responsible research, and may feel the thrill of discovery.

SCIENCE AND VALUES

In so few fields have men done more than fumble about in their work that mastery almost anywhere soon leads into unknown territory. The new temper which the spirit of scientific research introduces into human affairs is revolutionary in its results.

The Rebel in Research. A new religion is taking hold of men, expressed in open-minded, critical search for truth, and in living in accordance with the results of that search. This undertaking requires skill and experience, as well as good intent. Yet, if we judge by the past, interference with the free working of that spirit will reappear. Satisfied, orthodox scientists will encase their methods in scientific creeds, and frown upon innovations. With interests running in some particular direction, they will ignore other outlooks.

Medical research today tends to physiological technique, overlooking the value of seeing body, mind, and environment as a unity. Education is concerned with administration, mental measurements, the technique of teaching, to the near exclusion of viewing the whole purposes of life, and the student's introduction to them.

Above all established method is the right of rebellion —the right of every man to look at the world in his own way, and not as even organized science demands.

CHAPTER THREE

Biological Viewpoints

I

The Significance of Biology. Man is an animal. He has been studied as a mind, a soul, a social being, even as a special physical creation. Now the biologist and psychologist, studying him as an animal, throw a flood of light on his nature, habits, and mundane destiny. Age-old problems are answered. The structure, growth, and functions of his body, the laws of his inheritance, the nature and significance of his instincts and impulses, all yield secrets.

The biologist sees about him, not unrelated plants and animals, but likeness of structure and activity, obedience to the same laws. Many old enemies, such as parasitic diseases, he faces intelligently, and in time conquers. With his knowledge of heredity he creates new species and directs evolution.

He learns the biological reasons for human progress or decline. He points out social, religious and political habits which mar human progress, and shows how to correct them. No man of college caliber can afford to omit an introduction to this new science of biology which offers so much help to human purpose.

Survival. Throughout the Middle West, piles of Indian corn lie all winter without shelter from the

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weather, with but little damage. Wheat similarly exposed would soon spoil. The thrifty wheat-growing people of Europe and Asia protected their harvested grain from the weather. The American Indians were thoughtless and thriftless. No grain could survive in their hands which could not withstand extreme neglect.

Wherever plants, animals, or men are able to endure hardship, that ability is the result of selection in the hard school of necessity.

Blind Fish. The eyes of fish in Mammoth Cave are so degenerate as to be useless. This condition probably is not, as commonly believed, the result of disuse. Ill effects of lack of use probably are not transmitted to the next generation.

All living things reproduce their kind, but always with variations. Some variations are helpful, some harmful, some sheer imperfections; and many are transmitted to the next generation. Perfect eyesight requires delicate organization and many nice adjustments, which repeatedly are being upset by chance variations of inheritance. Not only fish in caves, but most species of animals with eyes, constantly originate and often transmit such imperfections. In the sunlight fish with poor eyesight are soon devoured, and this imperfection is steadily eliminated. In Mammoth Cave blindness is no handicap, and so has become general. From generation to generation all living things tend to lose highly specialized structures such as eyes, and qualities like frost resistance. In the tropics a lack of frost resistance is not eliminated, and becomes

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general; in Alaska every plant developing that weakness must perish.

No highly specialized structure will permanently survive and improve unless its absence is penalized. Some deeply inbred qualities, however, survive many generations of disuse. Consider the remarkable alertness of men who drive automobiles where lapse of consciousness for a minute may be fatal. Where did that quality originate? For the conditions under which it developed, we must look back to the life and death struggles of aboriginal days, when human and animal enemies were everywhere, and all but the most alert were doomed.

All man's power—his vigor, endurance, alertness, and versatility—are fruit of his bitter struggles. They originated as variations, and became established under hard conditions, where their lack meant probable death. In an easy and unexacting environment man might slowly consume this accumulated capital.

II

THE POINT SYSTEM: A FANTASY

Have you heard how the Martians achieved their remarkable level of health, vigor, endurance, beauty, intelligence, and character? It was through the development of the point system.

As they became civilized and almost ended that natural elimination of the unfit which takes place in primitive life, they realized that perhaps it is an inevitable and universal tendency for chance variation from generation to generation to result in general deterioration, ending

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only when civilization should break down, and primitive selection begin again. They saw, too, that natural, unguided selection always is slow and blundering, whereas wise direction might greatly accelerate evolution.

Under the point system Martians are rated in every important personal quality, on a scale of points that was perfected through many years of use. Inherited qualities such as vigor, physical resistance, hearing and sight, and the condition of nerves, glands, muscles, and other structures, are observed, weighted, and recorded. Mental traits, such as vigor, alertness, originality, sanity, stability, memory, and sensitiveness to beauty, are appraised, as also are evidences of inborn capacity for moral discrimination, directness of mind, courage, restraint, the urge to great living, and normal altruism.

The appraisal completed, a Martian is given a copy of his rating in detail. Another copy is placed in the public records, and is open to everyone. A total rating is given in each field, and a final total for the whole personality. There was much jeering at the thought of including in the same rating such diverse attributes as gastric secretions and artistic creativeness, until it was observed how often Martianesses had to make just such appraisals in deciding which Martians to marry.

For years the appraisal was voluntary, facilities for examinations and records being provided by the Martian Rating Society. At first only a few pioneers dared face public ridicule and become members. Little by little, as the ratings became more representative, nearly all Martians joined, until to be "unrated" was to lose standing.

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Through eugenic and other research, information became available as to the significance of strong and weak points, and as to the possibility of exaggerating or cancelling weaknesses. For example, it was found that normal overweight and underweight could largely be neutralized in mating, and that business associates or mates with certain nervous disabilities in common would find close association irritating.

No management of life suggested by the ratings is enforced, except in extreme cases, as with the feeble-minded or other defectives. The ratings determine the selection of public employees and which young Martians shall receive exceptional educational facilities at public expense. A candidate for office runs on his detailed rating as well as on his record.

Martian conscience demands large families from those of highest rating, and few or no children from the lowest. Business Martians choose their associates, employers choose their help, young Martians tend to choose their friends, and all Martian society gradually has stratified itself, on the basis of these appraisals. The lower strata are rapidly disappearing.

III

PARASITES

The Origin of Disease. Man's living enemies are of every size, ranging from great beasts down through snakes and fleas to minute bacteria. When an enemy is too small to be seen, we call its attack disease. In the age-long fight of tiny organisms for existence, many species made

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homes in the tissues of plants and animals. Geologists find fossil diseased bones from remote ages. The great saurians, and after them the early mammals, had pyorrhea, tumors, and other infections. Man doubtless inherited diseases from his animal ancestors, just as he inherited larger parasites. He has had no golden age of health.

How Parasites Originate. In the struggle for life, plants and animals find room and food wherever possible; in water, on land, and on and within living things. The resulting associations between different species are of every conceivable type. A lodging place may mean no harm to the host, as with lichens on trees. Some associations have become mutually necessary, as with insects living solely on the nectar of certain flowers, which in turn depend upon them for fertilization. Other associations, while vital to the guest, mildly damage the host, as mistletoe on oaks, or fleas on dogs.

Help and harm may be combined, as when an insect pest in the caterpillar stage becomes a helpful fertilizing agent as a mature moth. Some associations mean life to one, but death to the other, as the blight on the chestnut, or the spider and the fly. These and innumerable others are part of the struggle for existence—neither good nor bad in a moral sense. A plant or animal that has come to live and feed on the living body or in the home of another, returning no benefit, is called a parasite.

Parasitism and Intelligence. Human parasites thrive best where industry and social life are united with stupidity. The ants, which are social, industrious, and stupid, probably are more exploited than any other creatures. The

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common black ant tolerates in its home and supports over three hundred species of parasites. Almost human is the species which invites into its community and carefully nurtures a caterpillar that exudes a pleasant tasting liquid while feeding on the ants' young.

Human associations, originating like those of plants and animals in the universal search for security and subsistence, similarly show every degree of helpfulness and harmfulness. As intelligence enlightens conduct, men begin to distinguish parasitic associations, such as begging and thieving, from helpful coöperation. Morality develops from this ability to discriminate.

The elimination of parasites is one of the major issues of society. Household vermin are disappearing, parasitic diseases are being mastered, and the crudest social parasitism of robber and thief are reduced to social irritants; but so deep-rooted is the instinct to get and keep a foothold wherever possible, that law, custom and even the moral code, are brought to support intrenched and less obvious parasitisms.

Human associations should be judged, not alone by law and custom, but by their present social value. This principle is generally acknowledged in theory, if ignored in practice. Social progress demands the elimination of human parasites, but we must use caution, for often the greatest contributions of men are born in leisure, which to common judgment may seem parasitic. The necessary distinctions cannot be made by ignorance, and education must prepare men to make them.

College can teach that time or custom cannot hallow

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parasitism, and in teaching economics it can discriminate between genuine and simulated production. Above all it can stimulate each person to examine his own habits and to overcome any that are parasitic. Society should use force to eliminate only the more obvious and vicious and generally acknowledged parasites. For the rest, it does well to let wheat and tares grow together until their nature is beyond question.

Parasites on Integrity. The parasite depends upon previous genuine production, for nothing can be stolen which does not exist. This principle holds good for all those, whether diplomats, politicians, industrial administrators, labor leaders, or churchmen, who by the appearance of sincerity exploit those reserves of confidence and good will which society has so slowly built up. The appearance of integrity has no power to influence, except as genuine integrity has gradually created confidence. Machiavelli expressed a parasite's philosophy when he wrote:

“A prudent Prince neither can nor ought to keep his word when it is hurtful to him . . . It is not essential that a Prince should have all the good qualities I have enumerated, but it is most essential that he should seem to have them. . . . A Prince should therefore be very careful . . . , so that to see and hear him one would think him the embodiment of mercy, good faith, integrity, humanity, and religion. And there is no virtue more necessary for him to seem to possess than this last. . . Everyone sees what you seem, but few know what you are, and these few dare not oppose themselves to the opinion of the many who have the majesty of the state to back them up.”

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This philosophy persists. A recent American ambassador to a great European country, commenting on domestic government, told me he had just read Machiavelli's "The Prince," and was in complete agreement with its philosophy. "No price," he said, "is too great to pay for order." He represented a recent administration.

To be a successful parasite on social integrity, the first requirement is to seem to be what one is not. The maintenance of so vulnerable a position requires the suppression of free inquiry, the development of blind loyalty, and a reputation for infallibility and authority; so that "few know what you are, and these few dare not oppose themselves." This attitude, which is having a conspicuous growth in more than one phase of American life, tends to destroy the well-grounded confidence in integrity which has been and still is the strength and glory of America. Lincoln must overcome Machiavelli.

I V

LINEAGE

One said unto him, Behold, thy mother and thy brethren stand without But he answered, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother. (MATTHEW 12:47-50)

There is one supreme genealogical test. It is the answer of the human spirit to the call of great purpose.

CHAPTER FOUR

Mental Attitudes

I

INDOCTRINATION

Certainty. Unreasoned beliefs imparted to children, or induced later by powerful teaching or by striking experience, come to be held with a feeling of absolute inner certainty which seems a revelation of final truth. Many hold this sense of certainty to be the voice of God in the soul. Yet the same feeling supports the conflicting beliefs of Mohammedan, Mormon, Catholic, Methodist, Christian Scientist, and Socialist. This feeling must be recognized as a human trait, very subject to error, and always requiring critical examination and test.

Indoctrination Preserves Culture. Civilization represents the slowly accumulated gains of millions of men through thousands of years, by the process of trial and error. It is perpetuated chiefly by the powerful instinct of imitation, which leads each generation eagerly or unconsciously to adopt the beliefs and outlooks of the society into which it is born.

Religious leaders, educators, and advertisers find in this instinct their chief resource. The picture of life they present to minds not already committed, is unconsciously accepted and held as truth itself. Both good and bad elements of civilization are perpetuated by this process,

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which we call indoctrination. A "well-bred" person is one in whom desirable outlooks and habits are so thoroughly indoctrinated as to become second nature.

Critical Inquiry Advances Culture. Imitation preserves, but it does not create. It does not bring unity of outlook, for human culture is full of conflicting elements, and imitation cannot discriminate in its selection. A person who gains his life outlook by accepting beliefs and opinions on authority always holds masses of conflicting beliefs, seldom realizing their incongruity. He is spoken of as having a mind with "water-tight compartments." As environment changes and knowledge grows, old customs and beliefs not only may lose their value, but may thwart progress.

The spirit of critical inquiry is necessary. It tries, discriminates, explores. It tests all things. The spirit and capacity for critical inquiry do not come suddenly with maturity, but grow as all human faculties grow. From earliest childhood they respond to nurture, encouragement, and education.

This Way Lies Unity. Ideas indoctrinated early usually last throughout life. "Give me a child until it is seven," says the priest, "and the world may take it thereafter." This impressionability of childhood and youth is the greatest asset of the educator, but also it is his greatest responsibility.

It is not possible for an individual, unaided, to discover the way of life for himself. Life is too short, and the chance of destruction through experimenting is too great.

Indoctrination (the process of inducing uncritical be-

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lief) is our best method for transmuting into "second nature" the inherited wisdom of the race. It establishes lifelong habits and outlooks, freeing the mature mind from settled and routine matters, so that it can meet new problems as they arise. But if we indoctrinate error it also will remain, as evil second nature, to poison life, perpetuate sectarianism and create disharmony.

How can well-meaning but fallible men discriminate? The following is a statement of a principle which, in so far as it is adopted, will dissolve sectarianism and provincialism, and will bring about substantial unity of feeling and understanding among men:

The only right use of indoctrination is for the inculcation of convictions, outlooks, and habits concerning the truth or wisdom of which educated, intelligent men are in substantially universal agreement. On controversial or uncertain matters the mind of youth should be left uncommitted until the years of critical inquiry, when such matters should be dealt with in the spirit of free inquiry, or left as part of the unsolved problems of existence.

Intelligent, educated men substantially agree as to the value of integrity, of physical health, of moral control, of human brotherhood, of the universality of law. These and other universally held beliefs provide an adequate code and incentive for great and noble living. With freedom of inquiry preserved in all fields, the inevitable shifts of various beliefs from certainty to uncertainty, or vice versa would be made without violence.

To use indoctrination for inculcating controversial or uncertain beliefs and outlooks is immoral. Competitive in-

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doctrinization of controversial matters is general in religion, economics, nationalism, and in social issues. It is an ancient crime against humanity and a chief source of human discord. The terms "religious" and "patriotic" cannot sanctify it.

In determining the weight to be given to beliefs and opinions, it is important to know how they are propagated and maintained. Belief in the infallibility of the Koran, though held by millions, deserves little consideration, because "true believers" hold its infallibility to be above examination or test, and strive to prevent open-minded inquiry concerning it. A belief which has been generally abandoned by men who respect and pursue open-minded inquiry should not be held without misgivings.

Whoever has genuine confidence in his doctrines will welcome this limitation of indoctrination, confident that mature judgment will establish his position, not only among those he might have indoctrinated in blind belief, but also among the vastly increased number of mature minds open to receive his truth.

Equilibrium. Mistaken convictions put upon men heavy burdens they do not know. If belief and opinion are held questioningly and uncertainly, then they will be checked and examined and their errors perhaps removed; but so long as they are held with such complete assurance that we feel no desire to examine them, they may tax us well-nigh to death.

Opinion and conviction should be sufficiently stable to allow reasonable continuity of habit, program, and policy. Only when these are temporarily settled can we freely

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and effectively turn our attention to the business of life.

The best balance between that degree of certainty which makes for stability and that degree of questioning which makes for progress cannot be determined by any rule. Intelligent judgment must supply it.

Why Nonconformists Become Intolerant. When a man undertakes to look at the world anew for himself, he finds it already colored and interpreted for him by the beliefs and outlooks with which he has been indoctrinated. These have become so much a part of his nature that, strive as he will, he cannot see except through the eyes of his predecessors. He observes the same condition everywhere. Even the greatest men win intellectual freedom slowly. Scientists, disciplined and strong in their own fields, often remain credulous where early beliefs are involved.

In his strenuous effort to free himself from this bondage, the liberal comes to hold most zealously every bit of freedom he gains. He guards his hard-won view of life as his most precious possession. He indoctrinates himself in it, and often comes to have the same assurance of innate truth concerning his own views, that others have toward the views they have inherited. No one more than the nonconformist needs continually to exercise the habit of critical inquiry concerning his own beliefs.

III

TOLERANCE

Restraint. Mark Twain said we have three blessings —“freedom of speech, freedom of the press, and good

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sense not to use either." Paper constitutions may confer absolute rights, but in the innate constitution of society all rights are relative, and must be exercised with discretion.

Genuine lovers of tolerance so order their conduct that if all should follow their example, general well-being would result. Social restraint may be applied by superstition, greed, and ignorance, or by good taste, good sense, and good will. Some people can see no difference.

A Pearl of Great Price. There is greater value to humanity in tolerance than in any particular form of government. Tolerance is intelligence realizing its own fallibility; it is the open mind seeking to learn the innate worth of what may be strange or distasteful; it is good will, whose horizon is not bounded by self-interest; it is imagination, which can conceive of good in outlooks and conditions other than its own.

Tolerance is valuable, not primarily because it saves the rights of individuals or of groups, but because it makes possible that play of the creative spirit in human nature which is the source of all social values. It sees the great good of the creative impulse beyond the evils of present error. Destroy tolerance, and we dry up the springs of human well-being.

The Basis of Tolerance. There is a continual conflict between that orderly regimentation of society by which it is able to exist, and that freedom for personal choice which gives individual life its value. A prominent champion of civil liberties is credited with saying ". . . the advocacy of murder, unaccompanied by an act, is within

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the legitimate scope of free speech. There should be no prosecution for the mere expression of opinion on matters of public concern, however radical, however violent."

This attitude will not be sustained in any orderly society. Emotional speech or writing may be more definitely the cause of social harm than an overt act. There is no innate difference between various methods of expressing human purpose which gives immunity from responsibility to speaking and writing. Human conduct is one, and is all subject to social control.

Though our national constitution provides that freedom of speech and of the press shall not be abridged, a demand for literal and unqualified interpretation of that provision would destroy tolerance, rather than conserve it. Tolerance is not secured by a code, but by a spirit. A code of rights can act only as a governor does on an engine, to smooth out violent oscillations, and to blend them into a steady motion. Rightness must always accord with reasonableness, and reasonableness varies with specific cases.

In every useful formula for measuring the velocity of water in channels there is a "factor of roughness," an adaptation of the formula to account for the character of the particular stream bed. This "factor of roughness" is not determined by theoretical principles, but by judgment, based upon experience. Any such formula is worthless in practice until the factors of judgment and experience are applied. So it is with tolerance. No formula of freedom is good without the factors of judgment and experience.

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Where then is our safety, with human judgment so fallible? There is no safety, except in the temper of the people. Man's search for a code that can be applied without wisdom, judgment, and experience, must ever be in vain.

Social Mechanics. Mechanical engineers speak of "tolerance," or the permissible range of imperfection in fitting parts, to allow for limitation of tools, material, and workmanship. A wagon wheel bearing may have a "tolerance" of half an inch; a fine watch bearing, less than a ten thousandth.

As society advances, many social tolerances are reduced. When society has conclusively found a course to be wrong, it does well to act on that finding. It has done this as to opium, the effects of which are so obvious that its use is properly restricted to physicians. The case of alcohol is no different in principle, but is different in the conclusiveness of the evidence. The effort to make this an issue of personal liberty, rather than of fact, is not justified.

On the other hand, a speeding automobile must not be thrown into reverse gear, even though a sign post shows it to be going the wrong way. Prohibitionists erred in social mechanics, underestimating the momentum of the social mass. More gradual stopping would have put less strain on the social machinery.

Tolerance Disappears in Emergencies. All human values are relative. When a great need arises, the lesser is neglected. When a crisis impends, the distant good is eclipsed. In fire, flood, or war, the tolerance of normal life often disappears in the arbitrary control of the emergency.

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There was intolerance during the world war. No other condition was possible. When a people believes it is fighting for its life, a united front is the first demand. When disaffection at home may mean disaster, lovers of personal liberty get short shrift. Many a ruler, aware of this, has sought foreign war to consolidate his power at home.

War-time methods often strike root and become permanent habits in succeeding years of peace. Those who love tolerance must prepare for it by establishing the orderly processes of law, both within and between nations. To save tolerance we must abolish war, and in time of peace we must respect the necessary processes of material production and distribution by means of which economic emergencies are reduced or eliminated.

The Plight of Tolerance. The intolerance of Fascism and the intolerance of "the dictatorship of the proletariat" are in opposing trenches, with tolerance and moderation in no man's land between, under fire from both sides. These extremes are active in America, each aggravating the other, and each justifying its existence by the necessity for overcoming the other.

Tolerance must guard its life. Those who come to it for protection must come with honest purpose. There must be no dagger hidden under the cloak. Intolerance, when it is without power, whines for protection at the hands of tolerance, intent on seizing power and thrusting out tolerance and moderation. Those who demand free speech with the specific purpose of gaining power to destroy free speech, deserve little consideration.

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American colleges and universities are making a valiant fight for moderation and tolerance, and are being attacked with about equal vigor by radicals and reactionaries. To be in accord with either camp at present would mean defeat.

III FREEDOM

Freedom Cannot Stand Alone. Freedom and integrity, like the two legs on which a man walks, each takes him forward only a step until he advances the other. The same may be said of wisdom and freedom, good will and freedom. Sudden unsupported increase of freedom generally disappoints. Freedom, integrity, intelligence, and good will interact. A large degree of one may partly offset deficiency in the other. A great lack in one lessens the efficacy of all the rest.

Freedom Promotes Integrity. Despotism, intolerance, inquisition, always develop subterfuge. If conscience or opinion is not free, men equivocate to save themselves. When management exploits labor, then sabotage, thieving, and loafing appear. Children in terror of punishment lie to escape.

When suppression of reasonable freedom has worked its evil results, the harm cannot be corrected instantly, and the sudden gift of freedom may develop license. Russia and France in revolution are examples.

Every social advance requires risk-taking from both directions. Except for extreme religious intolerance or other crude despotism, persistent integrity generally wins

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freedom. We also have many examples of the fact that freedom promotes integrity.

Integrity Promotes Freedom. The Spanish Americas suddenly became independent, with democratic constitutions. There was enough intelligence for good government, but integrity was deficient. Graft was everywhere. Darwin reported that supreme court decisions could be bought for a few dollars. Lack of integrity has greatly delayed political, industrial, and social freedom in Spanish America. In Europe democracy is most stable wherever integrity is highest.

In how many colleges has the honor system been abandoned because the necessary integrity was lacking! While students cry for more freedom, the administration sometimes is in distress because there is not enough integrity to sustain that already given. College administrators should critically examine their methods to eliminate indirection and arbitrariness, and should continually adventure to find the maximum freedom that can be sustained. Yet freedom is not a "natural right," but a necessary factor in certain relationships. It cannot stand alone.

Wisdom and Freedom. Wisdom is native intelligence, acted upon by education and experience, and matured by reflection. Freedom is range of choice, and is most available to mature, civilized men who can foresee and bring about the necessary conditions. A child or a savage roaming the woods has very little freedom, but is a slave of natural forces and of his own ignorance. Freedom is a product of personal character, of education, and of social discipline.

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Though infants require continual discipline to develop right habits, limited freedom to explore and to choose is necessary for self-education, even in infancy. Childhood and youth should be periods of steadily growing freedom and of decreasing, but never lapsing, discipline. Discipline in infancy, by establishing good habits, results in freedom from personal and social disabilities. Too rigorous discipline restricts the range of experience, and checks the growth of wisdom. We know far too little of the degrees of discipline and of freedom that are best for childhood. Everywhere we see the bad effects of excess of both. Three generations of good scientific research may teach us more than a thousand years of folk ways.

Freedom and Responsibility. Men are not born free, and have no inalienable right to freedom. Bondage in infancy is gradually replaced by increasing liberty. Capacity for freedom develops to different degrees in different persons. Idiots develop almost none. In a perfect society the freedom given always would be in proportion to responsibility achieved. With balance between freedom and responsibility, society is stable. Freedom without responsibility brings wastefulness, excess, and confusion. Denial of freedom where there is responsibility results in distrust, resentment, and revolt.

If discipline is sincere, just, and intelligent, if there always is the desire to promote freedom to the fullest extent feasible, stresses in relationships will be greatly reduced, for youth tends to recognize these attitudes. It comes to see that there is constraint to prevent greater

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constraint, that the aim of all morality and all sound principle is to achieve the greatest freedom.

Freedom and Stability. The recent tumult in Mexico over the Catholic Church is the natural fruit of two and a half centuries of the Inquisition with its burning of heretics, followed by a century of inadequately restrained clerical compulsion. Similar revolts in other Latin-American countries have eliminated numerous laws which formerly prohibited any but the Catholic Church, and have slowly reduced clerical control.

Latin America is not alone in giving evidence of the fruit of that attitude. The spirit which expressed itself in the massacre of Protestants on St. Bartholomew's Eve effectively and permanently killed a vigorous development of religious liberalism in France, leaving intolerant religion to face intolerant anti-religion.

Several years ago Cardinal Gibbons compared the situation in France and America as follows: "I am weighing my words, and say, with deliberate conviction, that the leaders of the present French government are actuated by nothing less than hatred for religion. We have no spirits akin to these in this country. We have here much indifference to religion; but we have no body of men, no great party that makes it a chief aim to weaken the power of religion."

In Spain religious liberalism was permanently thwarted by the Inquisition at the cost of many thousands of lives, and Spain has an anti-religious outburst in store. It is significant that the hold of the Catholic Church is becoming most precarious where it has most vigorously sup-

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pressed religious freedom; and that its chief resources and encouragement come from America, where the tradition of religious liberty, and its position as a minority sect, have prevented the age-long policy of the church from being enforced, and where it can appeal plausibly for religious tolerance.

The same principles apply in civil government. America, the most conservative of the great powers (except Japan which is in ferment), is the one in which the tradition of free expression is strongest. Russia, the most radical, has the longest history of suppressed opinion.

Yet our hundred per cent Americans continue to think of national stability as being promoted by the suppression of free inquiry and expression.

Education for Poise. In his posture man is among the most unstable of animals. He depends upon alertness and poise, rather than upon four-footed stability. His mental welfare also depends upon the development of intellectual and emotional alertness and poise, which enable him freely to change his position while keeping his balance. He can then combine stability and progress.

Mexico and Russia are like a new-born calf that can stand only by spreading its legs and taking a stiff, unyielding position. Spiritual poise and grace require long experience and education in freedom, which Mexico and Russia have not had.

The effort still obtaining in many parochial schools—to indoctrinate young minds with a fixed and traditional belief, so that their mental outlook shall be inflexible and incapable of honestly and critically appraising other out-

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looks—while not quite so vicious as the spirit of the Inquisition, is nevertheless illiberal and un-American. To purposely close a young mind to the search for truth is almost as unjust and tragic for him as though he were one of a nation similarly treated.

I V

THE VISCOSITY OF HUMAN NATURE

Sealing wax or cold tar, by moderate pressure for a long period, can be molded or bent to any shape. Under sudden pressure they resist change of shape, and if the pressure is great enough, break like glass. The quality of resisting sudden pressure, and of giving way to moderate, long-continued pressure, is called viscosity.

Human nature has this quality to a high degree. Whoever overlooks that fact can never be a great statesman or administrator.

Viscosity and Leadership. Many a ruler has come to grief because, ignorant of the viscosity of human nature, he has tried to change suddenly the deeply rooted habits of a people. Many a reformer has despaired because of stubborn resistance to his endeavors. The master in any craft must know the materials with which he works. He is a poor workman who quarrels with his materials.

A wise leader appraises his total resources of time and energy, and applies pressure at such a rate that his efforts will make the greatest total change in the desired direction. Too great pressure wastes energy, perhaps spoils the results. Too little pressure wastes time, his most precious resource, and perhaps loses his opportunity.

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Wisdom in appraising the viscosity of human nature is vital to leadership.

The Time Element. Some college freshmen come from orthodox homes with the conviction that religious and moral standards are fixed and unquestionable. Profanity and murder seem equally evil. One who disbelieves the virgin birth is an infidel. Dancing is immoral.

The new environment of college, in which they meet frequent disregard for some of their convictions, puts such students under great stress. If pressure is not too strong they can make wholesome adjustments, and still keep integrity of spirit. If it is too great, character may be broken just as sealing wax, which can be slowly molded to new forms, is splintered by a sharp blow. Many a character has been shattered, and has lost moral and spiritual conviction, because it could not make quick enough adjustment to new outlooks.

Wisdom will grant time for adjustments, and will not force too rapid changes in conviction and outlook. The change which is ruinous if it comes too quickly, in its own time is as normal as growth.

Viscosity and Heat. Viscuous or amorphous substances at absolute zero would be as brittle and elastic as diamonds. They can be molded only when they possess some degree of heat, and on the other hand they resist sudden change of shape only when heat is not excessive. Sealing wax is brittle when very cold, can be slowly molded when warm, and poured as a liquid when hot. Human nature is similar. It can be quickly molded only when warmed by emotion. Demosthenes and Wesley knew

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that. When it is not wise to be easily molded, "keep cool."

Education is concerned with remolding life into finer forms. If we are wise we can help students to know at what temperature—not too hot, and not too cold—it is well to live, on what occasions and to what degrees to submit to heat and pressure, and the difference between excesses of emotional heat which deform personality, and steady spiritual warmth which favors its growth. We can help them discover how to remodel life, and how to keep the desired form when it is achieved.

Viscosity and Prohibition. Prohibitionists have seen human nature as clay to be molded quickly to new forms. Its opponents think men are as steel, ready to spring to original form when pressure is removed. Both are wrong. Steady pressure, wisely directed, can liberate men from the incubus of drink. Too intense pressure creates resistance and resentment, and will fail.

We do well to free ourselves from the pressure of advertising and promotion to increase the use of alcohol for commercial profits. Social compulsion to drink and the physiological bondage of habit which it creates, are at least as real as is legal compulsion for abstinence. We have not the choice of freedom or compulsion, only a choice between compulsions. Society has the right to seek relief from old as well as from new kinds of pressure.

In America the present relative freedom from social compulsion to drink has been won only by long-continued, steady pressure for reform, always as unpopular at first as prohibition is today in New York.

Complexity. No analogy accurately describes hu-

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man nature. A man resembles Portland cement. In infancy he can be poured into any mold, and in youth a temporary set may be stirred up and recast; but with the permanent set of maturity, only chisel and hammer are effective. Human nature is viscuous, but in its deepest traits is sometimes like bent steel, always tense to recover its primitive form. A man also is like a tree, forever pressing to fulfill its innate type. But human nature is more than all that. It can create its own type, as well as grow to it.

The educator must, out of experience, realize all these and other qualities, and appraise their variations in individuals. Educational principles are developed with difficulty because of the complex variability of human nature. No pedagogical devices can take the place of intelligence, wisdom, and sound intuition.

V

IMITATION

Traditions are only customs kept alive by imitation. Most of our lives are spent in doing and thinking what we have learned from others. People unconsciously imitate those whose apparently superior or more fortunate status they envy or admire. Slaves imitate their masters, children their elders, freshmen imitate upperclassmen, labor imitates capital, and feminists imitate men.

It is evidence of intelligence and self-respect for people to discriminate in their imitation, and to choose to be themselves.

Imitation in Our Village. In 1862 Moncure Conway

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brought his slaves to Yellow Springs, freed them, and gave them homes. Their descendants are now a considerable part of the population. Colored people sometimes have been called thieving and disorderly, but at Yellow Springs they imitated their white neighbors, and for seventy years there has been peace, good will, and mutual respect. Recently the police force died. He was a crippled colored man of about seventy. The present shifting of population and the incoming of families with other traditions is tending to change the character of the village.

Often it is difficult or impossible to tell what habits and characteristics are due to biological inheritance, and what are due to imitation of existing habits. We frequently judge personal traits to be inborn, when they are but inherited family, class, or racial traditions.

Imitation in Government. Men do not choose whether or not to imitate. Except for rare streaks of originality, they can build only by the patterns they know.

It was so in Russia. The new regime imitated the old. It knew nothing else. One despotism followed another. Had there been centuries of tolerance, justice, and good will, imitation would have continued those qualities.

It will be so in America. Changes of government will occur as they have throughout all history; and the new will imitate the old. If American institutions maintain tolerance, justice, and good will, and a sharing of burdens, changes will come as quietly as the dawn, and will continue those desirable characteristics.

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If through fear or selfishness we endeavor to maintain stable government by rigor, by the suppression of freedom, and by putting reactionary propaganda in the place of honest inquiry, changes will come with violence, and will be maintained by force. Influential Americans today are making the beds their children will have to lie in.

Imitation in Industrial Relations. Labor imitates capital and management. On the whole it meets good will with good will, respect with respect, and hatred with hatred. If capitalist management seeks no relation to labor but that of master, labor will have no policy but mastery in return. Organized labor often has such a policy, and then it is a menace.

When capital and management endeavor to formulate industrial law, based upon mutual good will and justice, and submit to that law themselves, as well as demand the submission of labor, that policy will be accepted and imitated by labor as soon as confidence is established. If bitterness becomes nation-wide it is difficult in a single industry to cease imitating the nation as a whole, and to create local good will. Industrial peace is a national concern.

Many American industries are making progress in industrial relations based on good will and mutual submission to law. College students acquainted with the best of such policies, can discriminate in their imitation when later they are responsible for industrial policy.

Women and Imitation. For ages women have envied the freedom of men. In hating women's servitude

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they sometimes have come very near to hating womanhood, and have wished to be like men.

Some modern women avoid preparation for home and motherhood. Representing all the race has won, and holding the destiny of civilization in their hands, they despise their role. College women who consciously prepare for a woman's place in life are comparatively few.

A time has come when imitation alone will not do. Blindly to imitate women of the past is servitude, to imitate men is disaster, to discard responsibility is chaos. In this dilemma the college may help women realize that well-being lies in the fulfilment of womanhood, and not in escape from it. It can teach men that women cannot make harmony of their lives unless there is a sharing of plans and burdens. Men must pay part of the price. Imitation that will help is that of men and women who in modern conditions have worked out life together. There are many such.

Imitation at College. Only by imitating masters of English can a great style be won; only by imitating the patient, rigorous integrity of the scientist can the scientific method be achieved; only by imitating superlative expressions of genuine good will can the finest of motives find the finest expressions.

A chief duty of the college is to teach discriminating imitation. Among the millions of commonplace men there have arisen here and there great spirits who have lived largely, felt greatly, and seen far. They were men who imitated greatness, and themselves achieved greatness. Even originality may come from imitating original

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men. Young people must imitate. If they can be inspired to search out and to imitate greatness, their lives will surmount the commonplaceness that surrounds them.

As imitation of greatness leads to larger living, so imitation of the trivial and commonplace fastens upon students habits which prevent great achieving. A college must continually fight against imitation of the trivial.

V I

BACKGROUNDS

Chameleons. Recently I verified what numberless people know—that chameleons and tree toads change color. I placed a chameleon and some tree toads on backgrounds varying from yellow to black. Where the contrast was striking the chameleon would change in two minutes; toads varied from five minutes to four hours. The range was from yellowish green through greens, grays, and browns to nearly black. Men sometimes require a little longer to take the color of their backgrounds.

Wild Backgrounds. Savages maintain a precarious existence on wild fruit or animals, available by chance. Civilized men gain security by crops and cattle. Our attitude toward mental backgrounds is but half civilized. We allow much of them to grow by chance, though they determine the color of our national life.

Almost the greatest of our mental backgrounds is the newspaper. We shall not be civilized while this determiner of our outlooks is chiefly a private industry, operated for profit. We allow pursuit of commercial newspaper profits to determine the future character of our

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people. Newspaper publishing must be a public trust, free from commercial incentive, as are hospitals, museums, and schools. Any other condition is uncivilized. So with radio and other chief methods of communication.

Design. All men take much of their color from the prevailing background. Most men do so entirely. Commonplaceness furnishes the general background for life. To escape it requires either personality which drives ahead regardless of background, or forethought and design.

By making great associations in life or in literature, or by living in the spirit of great issues and purposes, a man may determine his own background, and therefore the color of his life. Wise purpose finally wins, for purposeless men desire only to conform, and whatever color predominates is good to them. Purpose and plan hold their own and slowly gain over purposeless adaptation, until finally they provide the prevailing background from which many take color.

St. Paul gave good advice for determining background: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, . . . think on these things."

Indirection. To most people freedom means little more than freedom to take the color of one's background. I am told that the advertising advisers of the American tobacco industry assured their clients that, with an adequate advertising background, in five years they could have more tobacco users among women than among

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men. Their great expenditure has largely succeeded, and today it is very bad form as well as a denial of human freedom to interfere with a woman's desire to walk a mile for her favorite brand.

A man will allow his background to be determined by chance or by the purpose of those commercially exploiting him, but when that background has been provided, he will fight desperately for the right to take its color. The most effective way to rob a man of his money and of his judgment and at the same time retain his passionate loyalty, is not openly to compel him, but to provide him with a background suitable to one's own purpose.

With the development of civilized ethics, to exploit the chameleon character of human nature will be as immoral as for a physician to take advantage of a patient's confidence for the sake of fees. The power to change human outlook by changing background is a sacred trust, not an irresponsible resource.

The Background of War. Men who still hold war desirable for its own sake seldom publicly express that view. Rather they build the background of war in public thought and feeling. Our policies toward international relations and toward preparation for war affect the color of our national mind, and influence the probability of war. War is not inevitable, except as it is made so by this background.

The way to peace is by building the background of peace in the thought and feeling of the world. The Kellogg treaty was a right step, but greatly reduced in

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value by senators who injected hatred and suspicion into their discussions. The League of Nations and the World Court, by providing means for lawful settlement of difficulties, build the background for peace.

World peace will not just happen. It must be prepared for by building the expectation of peace and by eliminating hatred, suspicion, and chauvinism. With the proper background built, world peace will be inevitable.

Catholicity. One view of life may seem representative and conclusive until another reveals qualities so different that the two seem to have little in common. Some men seek a precarious contentment by so concentrating attention on one outlook, as of science, art, religion, or business, that they become unconscious of other views that would be disturbing.

No narrow streak of education will provide background for that inclusive judgment which can make true appraisals. Antioch strives to present life to its students from every significant viewpoint, so that judgment may not fail from unfamiliarity with vital elements. That policy underlies the requirement for a widely varied and carefully planned liberal curriculum, as well as for concentrated work in a chosen field, and for practical experience in economic life during the college years.

Background for Excellence. We cannot quickly change human traits so deep-seated as the tendency to take the color of one's background. Progress, then, requires design and control of our backgrounds. Our schools are an effort to escape blind chance and to design and control the background that will give color to the lives

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of the coming generation. No project of mankind is more significant.

If our schools and colleges are to fulfill their possibilities we need to see clearly what is their function. "The three R's," even amplified and carried to the university level, do not constitute education. Its function is to explore the entire human inheritance, including spirit, temper, and motive, as well as knowledge, to appraise its good and evil, to select all that is of universal excellence and significance, and to weave it into a coherent fabric, as a background for youth.

VII DUALISMS

Extremes. Many of the attitudes men take are violent reactions against extremes of thought or conduct, and these reactions in turn become extremes. This habit of undertaking to counteract one extreme by another reflects an outstanding weakness of human nature, and results in many dualisms that mar the normal development of personal and social character. Continually we are urged to be radical or conservative, practical or idealistic, spiritual or scientific, pacifist or militarist, classical or technical. Practically every human fault is a quality which in moderation would be a virtue.

One of the greatest advantages of a new country like America is the tendency to leave behind and to forget those extreme attitudes which come to be held rigorously in old communities. Ideal life would find each valuable quality developed, but only to a point where further

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growth would infringe upon other qualities of greater relative value.

Radical or Conservative. American radicals regret extreme measures, but find them necessary to counteract reactionaries. Conservatives prefer tolerance, but radicalism must be repressed. Two powerful impulses tend to preserve and to advance life. The impulse to conform saves those precious qualities for which the race has struggled through the ages. Without it humanity would disintegrate. The impulse to explore and to change helps to meet the ever-shifting conditions of life. A race lacking it would soon fail.

Emotions of conservatism or radicalism must not be blindly followed. Wise education will develop the habit of inquiring into the results of the particular policy in question. A college should not fear being called radical or reactionary. It should strive to determine its course in every issue by the probable value of the total results.

Prophet and Scientist. The prophet listens for the heavenly message. He aspires to be a fit receptacle for revelation, and then to transmit it to men with all zeal. The scientist weighs, measures, tests, analyzes, dispassionately appraises the evidence, and builds synthetically out of the materials at hand.

Often the scientist finds the revelations of the prophet will not stand his tests. Until the prophet tests his vision, he is a fanatic. The prophet observes the scientist so concerned with his test tubes that he fails to see the vision. He is a poor scientist who is not something of a prophet.

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We need a new breed—the prophet-scientist—whose spirit is tuned to see visions, but who takes his revelation to his laboratory and tries it by every test that his disciplined senses, the accumulated experience of men, and his cold intelligence, can furnish. He must keep his prophetic zeal, so that revelations which do stand the test may be carried to his fellows.

Education in science and in aspiration should proceed together.

Thought and Action. Every human quality tends to be developed by its exercise. In four great American cities are great universities with departments of economics and government, but in each of these cities as a rule government has been in the hands of practical politicians who began life in non-academic callings. In the one case, practice in thinking has developed expert thinking in the field of government; in the other case, practice in action has developed expert action.

The academic habit of divorcing thought and action tends to make thought sterile and action unintelligent. This tendency is an evil so deeply intrenched that we take it as a matter of course, or even build a philosophy to defend it. It is not necessary. Both kinds of ability can be developed simultaneously. Thought is valuable only if it ends in some kind of action—action, only if it is wise.

Selfishness and Altruism. Whenever a personal quality is so universally strong that we seldom see it deficient and often in excess, we forget its value and come to think of it as wholly bad. Such a quality is selfishness. Yet people completely lacking self-interest would be in a

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sorry state. Such a community Roswell Johnson describes as so altruistic that at meals each would completely forget himself and feed his soup to his neighbor across the table. Selfishness is firmly fixed in human nature because much of the business of life can be done better by each for himself than by each for someone else.

The world sadly needs a reduction of selfishness and an increase of altruism. Yet, even in this undertaking, self-interest is not an evil to be suppressed, but a normal, useful trait to be brought into due proportion and relation to other traits. Here, as elsewhere, wisdom comes through the development of a true sense of relative values.

The Mean. One does well to develop the habit of thinking of extremes as conditions to be avoided, and of means as conditions to be achieved. The avoidance of extremes does not imply lack of vigor or of interest. On the contrary it implies that greater vigor which refuses to fall into an attitude, since it has the energy and interest to explore all conditions, and to weigh all evidence. It solves mythical dualisms to find reality.

CHAPTER FIVE

Ethics

I

MORALITY

Bridges. A bridge is a type of all civilization. The paths of men come upon chasms and torrents, marshy shores, and yielding sands. The primitive course is to turn back, go around, or make a slow passage over. I seldom cross a bridge but that I feel a thrill because the breed to which I belong had the courage and stamina to stop and permanently master that obstruction. Primitive people build little bridges. Before great streams they surrender. A great bridge is possible only with integrity, good will, coöperation, courage, intelligence, and perseverance. By their bridges shall ye know them.

Morals are like bridges. Commonplaceness can sustain a moral code in simple situations. With great issues it surrenders to a course easier at the time, but leaving the gap in the social highway unbridged. A great life can be traced by the bridges it has made for the pathway of men, by stopping to build up moral customs and standards, even when its own individual progress was impeded. Such a life must have the power of generalization—of constructive imagination.

Drive. The development of courage, energy, and persistence necessary to drive through to the full reason-

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able conclusion in our thinking, rather than to halt and to hedge when weariness or cowardice threatens, determines the making of the man.

Morality is conduct which is good in the light of all of its consequences. Immorality is conduct which, though pleasing or desirable in its immediate results, in its total consequences is bad. Native intelligence, educated to enable people to see the whole result of their conduct, is just as essential for the highest morality as is right motive. Stupid and ignorant men depend upon leadership, yet cannot distinguish between good and bad leadership. In a democracy, the demagogue achieves his purposes through them.

If there is an inborn moral instinct in men, as many people believe, it is at most but a very generalized desire to do right. Tradition, custom, experience, and education determine for each person what actions shall seem to him to be right. Christian and Turk at war each had inner conviction of being right in killing the other.

A belief in the infallibility of one's inner conviction as to what is right, has lead to much intolerance and conflict. When men realize the fallibility of their convictions they feel less resentment against those who differ from them, and they come to realize the necessity for carefully examining the origins of their own convictions.

The Origin of Sin. A hundred years ago that phrase expressed one of the great mysteries of human existence. Why should men desire to do what they ought not to do? Today the issue has faded away to a place among the curious problems of antiquity.

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For we now understand that in the evolution of man the development of intelligence has been much more rapid than the change of animal instincts. Intelligence in many cases sees more inclusive and larger aims of conduct than blind, slowly changing instinct can compass; and the intelligent direction of life runs counter to deep-seated instincts and impulses which have lasted over from more primitive times. So, what was for centuries a mystery to philosophy and theology, has become a commonplace of science.

Research in Morality. It is often assumed that departures from the traditional moral code uniformly show bad motive or lack of will. This is not true. Young people discover that in many cases the traditional code is held blindly and without reason. Often the evidence presented to uphold it is so obviously faulty as not to command their respect, and they see no reason for conforming to obsolete standards. If all standards seem to be justified chiefly by traditional authority, youth is apt to drop the true and the false together. The new morality must be based upon a knowledge of the cause and effect of conduct, and be supported by reason as well as by authority.

When a standard of conduct is presented as a reasonable conclusion from definite knowledge, it generally is accepted. With the germ theory of disease we are coming voluntarily to make very marked changes in customs. Our progress in having moral standards accepted will be much greater if we give more attention to making sure of the actual values of the moral rules we present to Youth.

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Facts and Morality. No divine revelation guides us aright in all our acts. Every man, no matter how sincere he may be, has difficulty in knowing the right course in particular cases. For instance, labor problems are due not simply to lack of good will; their solution demands experience, skill, and high intelligence. Honest, well-intentioned men have sometimes gone far wrong in their labor policies. The same is true of problems of government. The early Christians, under the influence of their Master, had all their property in common. Yet to most Americans communism is a device of the devil.

It is not necessarily a fault of a moral code that it is stated in general terms. We need broad statements of principles which will find almost universal acceptance. Many points of conduct will be easily determined by honest reference to those principles, and the remaining uncertain ground will be cleared up gradually by scientific research, by the growing experience of men, and by increasing sincerity of purpose.

III

A CHANGING ETHICS

Safe Passage. The old world of arbitrary authority is passing. A new world of belief and conduct, based upon critically tested evidence, is ahead. That the new world is a finer and more stable one, I have no doubt. Transition from old to new, however, is so fraught with danger that easy-going optimism is inadequate equipment for the passage. The old morality may have been arbitrary and ill adapted to modern life, while the new may go far toward

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meeting human needs; but if a period of no morality intervenes, the wreck of life may be so complete that society may have to climb its long slow way again from moral barbarism.

A part of our population always lives on the moral level of the beasts, held in check only by the moral forces of society. This primitive element, sometimes well educated and highly polished, lacks moral restraint and social purpose, and has only contempt for those traits. Today it boldly presents itself as normal and typical, and undertakes to set standards as the authentic representative of society.

Many men do not discriminate in the selection of moral standards, but unquestioningly accept whatever are most forcefully presented. The supporters of various moral codes continually compete for the support of this great element of the population. The winners of that support have power to determine law and custom.

There are elementary principles of conduct which must be generally observed if we are to have safe passage from the old morality to the new. Animal instincts and passions must be restrained and subordinated to the maintenance of social and individual health. Self-interest must be subordinated to concern for the welfare of all mankind. Integrity must determine thought and conduct. The energies and emotions must be conserved and committed to the mastery of life and to the solution of its problems. The mind and heart must be kept open to all truth.

Whether the attempted passage from the old morality to the new will bring greater freedom and finer living,

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or a relapse into grossness and servitude to animal desires, will depend on whether prevailing thought and conduct are determined by these principles.

Generalization. We can advance human welfare by applying more widely principles now accepted and applied on a small scale. To formulate the golden rule it was only necessary to observe the beauty and economy of mutual good will in one's own home, and then to realize the gain to human society if all the relations of all men were as fine.

Inspiration is but a rare ability to recognize significant facts, and to generalize widely and soundly from them. That quality makes for greatness in business and science, as in religion.

The mutual confidence and good will which we prize in intimate personal relations are just as productive of fineness and efficiency in industry and in public relations. We need only a widespread recognition of that fact, and a breaking up of contrary states of mind, to bring human relations to a much higher plane.

Education and Morality. Morality determines the very texture of life. Any educational system which omits substantial moral education is inadequate. A college must promote morality—by maintaining teachers whose influence upon students is sound; by keeping an open-minded attitude and by making honest inquiry into the results of conduct, so that its moral code shall accord with fact, and not be simply traditional; by striving to maintain such a tone in the student body that the influence of the students upon each other will be helpful; and by inspiring a spirit

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of aspiration which will lead students and faculty to commit their energies as well as their minds to the attainment of high standards.

The present resentment against moral codes is due partly to the influence of war on conduct, partly to the desire to escape from obsolete rules, and partly to the passing vogue for primitive animalism under the names of freedom and self-expression. This vogue must pass, for moral discipline is now, as always, the mainspring of human society.

Morals in Flux. Morals are in flux. The old codes are losing their hold. There is small chance that Youth can be brought back to the standards of the past. Yet morality is essential. The complexity of modern life makes more necessary than ever a guide to conduct which will save us from destruction, and will keep open the road to progress and well-being. Commercial motives, especially in current literature and the movies, lead to the exploitation on an immense scale of human frailty. Individual judgment, always fallible, is especially so when under the stimulus of primitive impulse and social pressure.

It is time that we examine the fundamentals of human well-being, and try to outline principles of conduct which will be a guide and a support in time of stress, and which will come to be accepted as authoritative by those who cannot or will not create their own standards.

The following is an effort to formulate a statement which will find approximately universal acceptance in principle, and will cover almost every circumstance of life.

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A Moral Code

1. *Good Will.* The good of the whole must prevail over that of the individual. The best motive of conduct is a controlling desire for the good of all life for all time.

2. *Health.* The human enterprise must be carried on in human bodies. Body and mind must be kept fit by omission of all harmful conduct, however socially entrenched, and by development of habits that add to their soundness and vigor.

3. *Eugenics.* The best lives should be perpetuated.

4. *Integrity.* Only as men can trust each other are they free to achieve life purpose. Integrity in all relations is essential.

5. *Inquiry.* Only as we learn the nature of the world, through unswerving search for truth, can we learn how to live.

6. *Symmetry.* All values are relative. It is essential to strive always to see them in true relations.

7. *Aspiration.* Life purpose is potent only when pursued with desire. The nurture of aspiration is essential.

Posterity and I. "Posterity has done nothing for me. Why should I do anything for posterity?" With such false play upon words the social parasite justifies himself.

The whole of human life is an unending unity. Its values can exist and increase, the great adventure can proceed, only as I and my fellow men receive those values from the past and pass them on. No doctrine of self-expression without responsibility can hide that principle.

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Whoever ignores it in his own life is traitor to his race.

The Will to Power. Nietzsche held that the dominant impulse of man is "the will to power," and he pictured the ruthless warfare of supermen against each other, and against the commonplace mass, as the finest expression of that impulse. Brilliant as was Nietzsche's mind, he fell short in his generalization.

In the struggle for power, two good men can overcome one, provided they can unite their power. To use their united power fully each must subordinate his individual "will to power" to the common interest. Quality being equal, ten can master two, a hundred can defeat ten, and a hundred million can overcome ten million; but always the greater power of the greater number depends upon merging the individual purposes into the group purpose. The more complete and intelligent that merging, the more nearly invincible the power.

Thus, by the action of inevitable law, the cooperating groups grow larger, the unrestricted sovereignty of their components fades, and within the group this very "will to power" develops love, self-sacrifice, patriotism, and tenderness—qualities that Nietzsche bitterly derided. Moral virtues are not evidence of flabby degeneracy, but qualities inevitably developed by the greater will to power of the social group.

What is the end? We should have a hint of it if we should see world governments crystallizing into three great groups, around the United States, Russia, and the League of Nations. The influence of our present national policy tends to that end.

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And the final step is one we would do well to strive for without an intervening conflict. That step is one government for all men, and the discovery that the power we crave is not power over other men. What an insignificant victory for man to overcome his neighbor, when there stands the whole of creation, throwing its gauntlet at his feet, and shouting defiance!

When that battle is on, all strife among men becomes domestic riot or civil war. While ignorance, disease, and imbecility destroy his peace, while the physical forces of nature refuse to do his bidding, man's human warfare but spills blood needed for the greater battle.

III BUSINESS ETHICS

THE ANTIOCH BUSINESS CODE. Sound business is service which benefits all the parties concerned. To take profit without contributing to essential welfare; to take excessive profit; to cater to ignorance, credulity, or human frailty; to debase taste or standards for profit; to use methods not inspired by good will and fair dealing; this is dishonor. Whenever I make or sell a product or render a business service, it must be my best possible contribution to human well-being.

The New Frontier. As farthest North is reached and the highest mountains are scaled, man's insatiable instinct for conquest demands new adventure. Today the dominant current of human interest runs to commerce and industry. There has been a general conviction that here the finest ethical standards do not apply. They *must*

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apply if business is to make its possible contribution to human dignity and welfare. Adherence to one's highest standards in business furnishes risk and adventure for the hardiest pioneer. The new frontier is attracting some of the best of the American breed.

Commerce, through the attention it directs to its wares, now largely affects the habits of men and women in every phase of life. To the extent that it can be brought to express the finest of human purpose, the whole texture of social habits can be refined. Business practice, based upon aspiration and moral discipline as fundamental controls, can profoundly influence human standards.

Business Must Pay. On the whole, it is the men who are in business who determine the moral standards of business. Persons of fine ideals who go into business and fail, do not greatly advance business morality, but rather seem to prove that morals and business do not mix. For supplying our material needs we depend upon manufacturers and merchants who can keep solvent.

For fine purpose best to affect business practice, it must be combined with business skill and judgment. When a man has acquired unusual business ability, his margin of solvency becomes greater, and he has greater freedom for giving expression to his underlying purposes. The educational aim of developing a high degree of ability in business management is not in conflict with sound ethical principles, but rather helps to make these principles succeed in practice. Turning young idealists into the business world without business skill is a prolific source of moral tragedy.

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Dreamers and Builders. Builders of economic air castles frequently are cynically critical of all business practice. They do not know the difficulties of handling real bricks and mortar.

*Judge not, the working of this heart and of this brain
Thou canst not see. What seems to thy dim eyes a stain,
In God's pure sight may only be a scar,
Brought from some well-won field,
Where thou wouldest only faint and yield.*

There are more examples of moral stamina in business than cynical dreamers imagine. Many business men are fighting hard and honestly for economy of production and distribution, for equitable relations of capital, management and employee, and for genuine service to the public. The soundest and most effective criticism of American business is the example of successful business, honestly conducted in the spirit of human service.

Sending the Devil to Market. The old-time Shakers were pious people. In their own communities they observed the laws of Christian Brotherhood, but in dealing with the world outside, they were said to send their shrewdest and least scrupulous members to do their trading. Hence the saying that the Shakers always send the devil to market.

We tend to let moral standards lapse in dealing with strangers or aliens. We are only slowly learning that good will and fair dealing apply abroad and in trade as well as at home. As we make that discovery we become civilized.

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I V

INDIGENOUS BUSINESS ETHICS

Associations. While traditional government tends to break down in the complexity of modern life, new forms are developing which put control into the hands of responsible and self-respecting men. Important among these are professional and trade associations. Almost every field now has its organization with a code of ethics and standards of practice determined by the more representative members. These associations do more than government compulsion to raise standards. They are promising expressions of self-government.

Self-Government. In earlier times men might judge accurately the quality of the simple services and goods they required. Today we often lack time to investigate character, or skill to judge specialized goods or services. We sometimes see big reputations built more quickly by widespread publicity than upon excellent quality. Government cannot protect us from exploitation, except in extreme cases. Here and there the law may bring stragglers into line, as did the pure food laws; but unless there are organized forces to sustain right motive, government becomes helpless.

Professional and trade associations are providing such forces. Men keenly desire the respect of their peers. The influence of standards voluntarily set by associates is a powerful force for the discipline of human conduct. That influence, rather than legal compulsion, sustains professional and business morals. A calling seldom develops

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high standards through individual action. Only where men unite to set standards for themselves do honor and pride of workmanship generally control.

The exchange of opinion and experience which goes on in such associations is a great force for improving service. If even our political bosses should organize an American Institute of Professional Politicians, with a professional journal and a code of ethics, their innate quality and desire for the respect of their associates in time would turn the organization into a constructive force for efficient government. Professional papers would describe significant developments of methods in refining and legitimatizing graft, and in bringing political assessments to the standing of lawful taxation. It soon would become unprofessional to take unreasonable compensation for running the government, or to do a bad job. Professional status would be sought and achieved.

Cases in Point. Professional and trade associations have not universally achieved standards that promote the general welfare or represent fair play. Certain employers' associations, while organizing effectively to protect their own interests, deny a similar right of association to their employees. Sometimes, with power well in their hands, they impose unjustified conditions of employment.

Union labor sometimes sets thoroughly unsocial standards. In a union printshop advertising copy received in stereotype form ready for printing cannot be used unless a compositor in that shop resets the advertisement and distributes the type—a sheer economic waste.

The profession of law is gradually surrendering long

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intrenched privileges. In architecture, and somewhat in engineering, the custom of charging for professional services a percentage of the cost of the work designed, is a firmly established evil, tending strongly to prevent the finest workmanship. If an architect is paid six per cent of the cost of a building, every economy he plans after he has made a reasonably good design costs him double; he is not paid for the extra work, and if by his extra effort he reduces the cost, he thereby reduces his own compensation. The finer work he does, the less is his profit.

Only to a limited extent can his professional pride override his financial interest. An unnecessary conflict is set up between the economic interest of the architect and that of his client. In large public work this custom enables the architect to state a large fee in a small figure, and is one reason for the unsatisfactory condition of American architecture. Other methods of compensation are feasible which encourage excellence and economy, and narrow the gap between the financial interest of the architect and that of his client.

Thus in many callings there is need for bringing standards of practice into harmony with general public interest, especially since the ethical standards of organized callings are more and more the chief protection of society.

The Universal Profession. The code of ethics of any professional or other association indicates a desire to make the standards of conduct in that calling deserve the approval of all self-respecting men. Yet we see imbedded in many callings customs and standards that support and defend special privilege and unsocial attitudes.

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If these associations are left to themselves, such antisocial customs may become entrenched until they are considered rights to be defended at all costs. The expression "ethical conduct" thus sometimes comes to have highly specialized and arbitrary meaning.

A profession or an industry cannot be left to determine finally its own standards. In some way it must be made to harmonize with the interests of society as a whole. Just as a professional association disciplines its members to maintain its standard, so it is necessary for society as a whole to develop a master code of human conduct which will set the standard for all callings. No ethical pronouncement of the past meets present needs.

As such a master code takes form it will define those elements of human attitude which are universal, and not peculiar to any calling. Whether formulated by some league of organizations which American genius may create, or existing only in the general temper of the age, such a master code must be the type and control of every special code.

The liberal college can help greatly to this end. Its students are not yet lawyers or engineers, physicians or manufacturers. Before their loyalties and interests are focused upon their peculiar callings they can be made to range over wider and more universal concerns. College students may come to have sympathy and understanding with men in all fields, and may share those common interests which transcend all special boundaries.

Professional training alone is not enough. Before one becomes a professional man, craftsman, or merchant, he

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needs to fix his deeper roots and more controlling loyalties in what Croce calls the all-inclusive profession of man.

V

Good Will

Peace and Good Will. Peace and order never have been maintained long without physical force, yet the use of force commonly tends to brutalize or to corrupt the military or police power. To ignore these facts of universal experience does not contribute to human welfare.

Good will gives life freedom and value. The more it grows, and the more the necessary social laws are written in the hearts of men, the more nearly can force be dispensed with. To displace force by good will in human relations is the Christian social aim.

Adventures in Good Will. Great resources of good will in human society are prevented from finding expression by suspicion and misunderstanding. Wherever we destroy suspicion and arouse a genuine belief in good will, the results are beyond expectation.

Exploration for good will is one of the greatest adventures of life today. The new worlds of peace and good will to be discovered are no less important for human welfare than the new land found by Columbus.

There is risk? Yes. Every heroic age is an age of great risks for great stakes. Cynicism has contempt for great expectations. Many a man has courage to face physical danger who lacks the imagination for an adventure in human relations. Never have men endured risk

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for greater stakes than when they have adventured for peace on earth and good will among men.

International Good Will. Good will grows only by taking chances. Should Canada or the United States proceed to take military precautions against the other, good will between them would decrease.

Actions speak louder than words. Only as Americans show confidence in other nations and respect for their good will, can they overcome the hatred men and nations naturally have for those who hold their motives in suspicion.

A basket of provisions at Christmas time or relief funds to Europe may be necessary charity, but self-respecting people demand also evidence of mutual regard and respect.

In the issue of the World Court, the United States has opportunity to show that it does not consider itself blessed by a peculiar quality of integrity not possessed by other people. No nation today is great enough or good enough to stand alone and to flaunt in the face of the nations its suspicion of the motives of the rest of mankind. America must take some chances to win the good will of the world. It will take far greater chances if it does not.

Good Will in Labor. The loss to the world through the lack of good will is not limited to any class of people or to any station in life. Through the habit of limiting production, some classes of labor today are cutting down the total of human wealth, and are reducing the well-being of all men.

Good will toward men cannot be harmonized with

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limitation of reasonable production of necessary goods. The man who lays fewer bricks or sets less type than would be possible without overwork has robbed society, and no plea of unequal distribution will absolve him.

The compulsion of class feeling which would prevent a man from doing the best work he can is one of the barriers against general good will which must be broken down. The spirit of adventure and the willingness to risk are necessary here as everywhere else where an advance of human welfare is sought. Whoever in the spirit of service to society helps to overcome the habit of limiting production, in labor or in management, is making a contribution of good will toward men.

Good Will and Natural Resources. Good will demands no special privileges, but shares the risks of life. When a man undertakes to get natural resources into his private possession, in order to levy tribute on men who must use them, he is a social parasite, and lacks that good will which brings peace on earth.

Society has not worked out adequate means for administering natural resources, and very often their private ownership and management is a form of trusteeship that benefits everyone, the profit from their operation representing wise management and not a tax on the people. But far too often there is deliberate design to control natural wealth so that men of privilege may reap where they have not sowed. Blessed is that man whose own heart tells him truly that he is a trustee and not a parasite.

Our natural resources are inalienably the possession of the whole people, and the effort to compel the people to

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pay tribute for their use is a breach of good will, which no juggling of political economists can turn into social righteousness.

Good Will Toward Youth. "Spare the rod and spoil the child," expresses a conviction probably inherited by man from his anthropoid ancestors. Cats and dogs have the same attitude. As soon as puppies or kittens are weaned, the mother looks at them with dislike. If they insist upon being mothered she may show active resentment toward them, and may fly into a rage and box their ears to keep them out of the way.

The brute instinct of men in relation to adolescent children—the feeling that youth is a nuisance, to be kept in its place—has been intrenched in literature, morals, and religion, and has acquired great dignity. The last generation began to discover youth, and it found, not a natural enemy, but a friend and companion.

The new generation suffers from neglect, inattention, or pampering, but it is not hurt by mutual confidence, respect, friendship, and coöperative endeavor. Many generations may pass before friendship and confidence fully win the day, and until then we shall pay the tax of estrangement and misunderstanding.

Proximity. Bad boys used to catch two cats, tie their tails together, and hang them over a clothesline. Finding themselves in distress and close together, each cat would blame the other, and they would fight furiously.

Human nature, too, lays its troubles to whatever is nearest. Intimate associates tend to blame each other for irritations that are due to circumstances, or are inevitable

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in such relationships. Teacher and pupil, husband and wife, labor and capital, France and Germany, furnish endless examples. Wisdom examines into causes.

Good Will is Good Sense. One of the most productive assumptions we can make is that those we deal with have motives not less admirable than our own. If we give way to the natural resentment we feel when someone else's program interferes with ours, reason flees, and a deep feeling of righteous resentment takes its place.

If this trait were limited to children and primitive people its mention would be superfluous, but the cats over the clothesline are typical of a large part of the bitterness of business, professional, and academic life. To impute good motives to others, even when they do not soon reciprocate, generally represents good judgment and good generalship. The command to forgive our enemies is a counsel of sanity even more than of altruism. Obedience to it will build a new world.

American Power. Europeans often marvel at our wonderful material prosperity, and Americans are at a loss to explain the mystery. No simple answer will suffice, but to a large degree our greatness rests upon the disposition of Americans to believe well of each other. Immigration very generally left behind the bitter sectionalism of a thousand years. Where it reappears, as among Chinese or Italian factions, or in Kentucky feuds, prosperity droops.

American industry surpasses that of Europe partly because class feeling has not gone so far in bringing about limitation of production by labor, or distrust of labor by management. American business men of all classes co-

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öperate with good will and mutual respect. Rotary and Kiwanis, derided by Mencken and his tribe, are powerful solvents of jealousy and mistrust.

America has grown great through patience, forbearance, and good will. Wherever cynicism and worldly-wiseness neutralize these qualities, her glory fades. Dislike of bitter radical propaganda from Europe has a reasonable basis.

International Relations. Only while we keep our tempers can we hope to see true relationships. When the fight begins, all chance ends for looking into causes. Neighbors realize this, but in international relations, where policy often is controlled by animal instinct, rather than by reasonableness, any disposition superior to that of the cats over the clothesline frequently is looked upon as visionary or treasonable.

The League of Nations and the World Court are signs that the nations, weary of blind hate, desire to examine reasons before flying at each other's throats. America and Mexico, having rejected the League, snarl and spit because they perpetuate cats-over-the-clothesline diplomacy.

It makes much difference which is big cat, which little cat. California, being part of a powerful nation, decided that Japanese cannot own land here; but Mexico, being weak, must permit Americans to own land there. If backward peoples need guardianship, it should be furnished by world government, not by arbitrary force. Unlimited sovereignty is obsolete.

The Common Lot. Husbands and wives find them-

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selves bound together by many ties, some inevitably tending to limit freedom and to produce irritation. The necessity for mutual consideration, demands upon hospitality, care of children, need for economic management, all may restrict freedom, though they give quality to life.

Without realizing the extent to which we are animals, moved by blind instinct, men and women, like the cats over the clothesline, tend to blame each other for difficulties that are inherent in the circumstances. When mutual accusation once begins, it increases by its own activity. Accusation seldom can live unless both contribute to it.

Homes are successful, as a rule, only as men and women realize their problems are due to common limitations of human nature and of circumstance, and that true homes result only from mutual mastery of those problems, and the mutual achievement of harmony. Commonplace as that statement seems, failure fully to realize its truth is a chief cause of domestic discord.

Catalysis. As with the cats over the clothesline, the natural combative tendencies of men often are aroused by professional trouble-makers. As gossips divide families, gingoes make war, and corrupt labor leaders have been known to incite industrial discord, so we have in America the professedly anti-radical propaganda organizations which finance themselves by frightening industrial men into a panic of fear and reaction.

These and corresponding radical organizations, both sometimes operated with utter lack of moral responsibility, irritate and inflame labor and management against

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each other. Relations naturally difficult and delicate, and needing the utmost of good will and patience, are made bitter and destructive.

The college is our chief resource for equipping men and women with representative information and with trained minds tempered to critical inquiry, so that propaganda, either radical or reactionary, will not be accepted unless it bears the marks of integrity and reasonableness.

Good Will and Mastery. The wonderful capacity of Americans to build for the future is due not so much to higher intelligence or to exceptional natural resources, as to a larger degree of good will in their relations with each other. Never before has so great a body of humanity lived together in such a high order of good will and mutual confidence.

These qualities enormously simplify human problems, and vastly increase the possible range and effectiveness of coöperative endeavor. No system of education which does not inculcate integrity and good will can fit men and women for the great adventure.

Conventional Manners versus Good Will. In certain remote parts of the West where respect and consideration for women has reached a higher development than, perhaps, anywhere else in the world, there is notable absence of those social conventions which are supposed to express deference for women. When we examine the missing conventions, we find that only by habitual association have they any relation whatever to the attitudes they are supposed to express.

The burden of social forms which have lost all their

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innate significance is one that we carry, perhaps unconsciously, but not without heavy cost; for the attention given to their mastery encroaches upon that otherwise available for the development of good will.

Instead of putting primary stress upon formal manners, college should strive for a spirit of thoughtful good will, consideration, and courtesy, that will give its students the essence of those qualities which manners are supposed to express.

Good Will Toward Men. The average man or woman is well-meaning, and would live with integrity and good will toward others but for the deeply rooted conviction that one must oppose evil with evil. In time these defense attitudes become second nature. The tradition of expecting evil in others and of practicing it in self-defense probably has continued in unbroken sequence from remote antiquity when men were brutes. Human nature is better stuff than finds expression in these inherited attitudes.

If once the evil spell could be broken, and men could see each other as they are, a new era would dawn. The Christian teaching, "resist not evil," "love thy neighbor as thyself," "love your enemies," is not the counsel of a confused mind, but rests on clear, penetrating insight into the depths of human nature. "He knew what was in man." The Christian teaching points the way for breaking the delusion of the evil of human nature, and for creating a new atmosphere in which the real nature of man can find expression.

The Candles in the Window. Christmas candles

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will be burning in the windows on Christmas eve. They will announce to the world that the people of that house desire to express the Christ spirit of good will to men.

Will is that which turns desire and feeling into decision and conduct. Good will to men is that attitude toward life which turns good feeling into appropriate living.

The spirit of good will to men may burn itself out with the Christmas candles, or may find cheap and easy satisfaction in a basket of food for a poor family. In many a home and in many a heart, however, it continues throughout the year, resolving the stresses and conflicts of life, replacing discord with understanding, suspicion with confidence, and selfishness with friendship.

And because this is true, there continues to be through the centuries, in spite of wars and conflicts, a gradual increase of peace on earth to men of good will.

CHAPTER SIX

Religion

I

Discovery. In short historical periods, whole societies have been raised by great stirrings of faith, hope, and desire to new levels of dignity, refinement, and well-being. This faith and hope did not create new powers and values, but discovered and released unsuspected resources already existing.

Men today can rise to new levels, if faith and desire are deeply stirred and directed to practical ends. Faith can discover, but cannot create possibilities. If its object is unsound, disappointment will follow.

II

The Issue. The present controversy between fundamentalists and evolutionists is but the echo of a battle won a generation ago. A treatment of biology or geology which does not accept evolution is today as impossible as a course in geography which denies the earth to be round.

There is, however, a great truth involved which is not yet victorious. It is the principle that all human belief must ultimately rest upon the evidence of the senses, and interpretation of that evidence by human intelligence and intuition.

RELIGION

III

The Religious Impulse. "Man is incurably religious," but also as "incurably" selfish, ambitious, and social. "Incurableness" is not evidence of supernatural origin. Man's religious impulse is one expression of his instinct to hold intensely to whatever values society prizes as of greatest worth. It accepts contradictory beliefs, unless intelligence sits as judge. Educated intelligence must test, select, and present to the religious impulse those values which, passionately held, will lead to the fulfilment of life.

IV

The Conservation of Culture. Culture is preserved by imitation. The original contributions of any one generation are seldom large. During a hundred thousand years of the Neanderthal man, human culture seemed nearly stationary. With such lack of originality, the survival of crude arts depended almost entirely upon learning from the past.

Present culture similarly consists of slowly accumulated skill and wisdom perpetuated almost solely by passing the inheritance from generation to generation. A complete break of one generation would end civilization. Next to physical reproduction, the perfection and preservation of this inheritance is the supreme issue of man.

Powerful instinct impels men to adopt the existing culture. The desire to be like one's fellows is tremendously strong, and most people accept prevailing standards uncritically. This instinct to conform, which changes slowly, as do all biological traits, may bring disaster in

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our present rapidly changing world if blindly followed. Like all instincts, it must be controlled by intelligence.

The instinct to seize and to hold the supreme values society offers is the essence of the religious impulse. Without it civilization would vanish. But it lacks ability to discriminate, which must be supplied by intelligence. It has no object of its own and does not create or discover values, but passionately holds to whatever is most effectively presented.

The Greeks believed it a prime religious duty to revenge a wrong, while Christians hold the exact opposite. A person to whom dogmatic socialism is the chief social truth holds it with as passionate commitment as the Mohammedan exhibits in holding to the inspiration of the Koran.

In the maze of conflicting beliefs, outlooks, and codes presented to the religious impulse, the best guides are the educated intelligence of the individual and of society.

V

The Revolt of Youth. The present revolt of youth is due to obvious causes. Except for small elements of discovery and creation, every person's outlook is acquired by imitation from his environment. Throughout all history youth has mingled with age, and children unconsciously have adopted the outlooks of their elders. Our new industrial system separates old and young, and contact is largely limited to such special relationships as school, movies, and newspapers. Boys and girls seldom see their parents at work or at play, so parental habits and

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outlooks are poorly transmitted, and conflict with those observed elsewhere and with modern science.

Young people associate with each other, and imitate each other, for imitation is still the chief method of learning. The old beliefs are fading and youth is adrift, asking the fundamental questions of life as did the Greeks before civilization had prescribed their mental patterns.

The results are both good and bad. Old prejudices, hatreds, superstitions, and fears are lost, and it is possible to look at life afresh. But this freedom from the past is dangerous indeed. Humanity has been long in charting the ocean of life, marking the rocks of animal passion and the shoals of fanaticism. Instinct, loud and persistent, will bring ruin unless rigorously curbed. Curbed, but not held in contempt, for asceticism also can destroy.

The hope for youth is that through education it can unscramble its social inheritance, choosing those values that endure, while escaping the tyranny of the past. The issues are pressing. Ideas neglected by one generation may be inherited by another, but if one has no children he cannot leave his problems to his grandchildren. The revolt of youth at present tends to race suicide.

For some this revolt will mean disintegration and elimination; for others, more fortunate in environment or native endowment, it will mean emancipation to reconstruct life on a larger scale. The future belongs to those with capacity for self-direction, for whom neither the drift of current interest nor the pressure of primitive desire will determine their course.

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V I

The Fanatic. Man's evolution has been full of dilemmas. The great need of preserving racial inheritance often has led men to such complete indoctrination in accepted beliefs that new outlooks became impossible, and progress has stopped. From this deadening impasse the gifted fanatic furnished a way out. His mind, with its abnormal vigor, would break through the indoctrinated view of life and see things anew. If he survived the inevitable attack upon heresy, he might change human outlook; perhaps by an advance, perhaps by a wild aberration.

Though the fanatic formerly provided a chief stimulus to progress, second only to that of a great man who was well-balanced, our age of science needs him less. Rigorous following of evidence, and its interpretation by disciplined imagination, carries man's vision far beyond traditional viewpoints, and constantly enlarges his understanding; while criticism discriminately demolishes mistaken views. Science as a revealer is infinitely superior to fanaticism.

V II

Reconstruction. During long periods of human history social inheritance, comparatively simple and stable, was passed on in any community as a single, accepted body of tradition. Today conditions change so rapidly and so profoundly that old habits fail, while in the mingling of races there is every conflict of outlook.

The instinct of imitation, unaided, cannot save us.

R E L I G I O N

We must bring the whole of social inheritance and of present needs into review, and endeavor to construct anew a way of life. The chief hope for success is in education. As compared with that great project, training for a profession, or for intellectual pleasure, is incidental. Education must reconstruct the fabric of each man's outlook in religion, science, social relations, and philosophy.

V I I I

Light and Heat. Rigorous intellectual integrity and a clean-cut facing of facts are none too common in present-day religious thinking, and these qualities are almost the first requisites to any adjustment between the modern scientific outlook and the religious spirit.

Religion requires not only right thinking but also rightness and strength of feeling. Unless convictions control men's lives and aspiration fires their efforts, right thinking alone is futile. The person to whom the issues and significance of life are not a primary concern has not reached the full stature of manhood.

*Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, accordingly well,
May make one music as before,
But vaster.*

I X

Transition. If we could make a cross section map of our universe as big as the whole Atlantic Ocean, our earth on that map would be a tiny speck, too small to be

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seen without a microscope. Before Copernicus wrote his famous book, men saw the earth as the center of creation, solid and immovable, arched over by a solid dome. The word firmament means solid and rigid. It required a very substantial roof to hold up the golden streets of heaven and the enormous supply of water to furnish rain for the earth.

The change in human outlook brought by modern science has been terrific, beyond immediate comprehension. Few men have been willing to face all the inferences of science, even while they acknowledge the facts. To learn to accept those inferences fully, and then to remake human outlook in accordance with them, is one of the great needs of religion. It is equally essential to inspire conduct and purpose to fulfill the possibilities of the new outlook. All the intelligence, courage, and aspiration of men are needed for that task.

CHAPTER SEVEN

The Management of Life

I

CONTROL

Fredin's Heritage. The legendary youth, Fredin, inherited his father's vast estate, but had always to drag along with him his father's dead body. His only hope of relief lay in untying the intricately tangled snarl by which his burden was bound to him.

Fredin represents civilized man, inheriting the great past, but dragging along a deadly and putrefying burden of hate, fear, prejudice, and superstition. No sword will cut that Gordian knot. Only patient, skillful effort can untangle the snarl, and drop the burden while keeping his goodly heritage.

Creature and Creator. The first principle of evolution is not the survival of the fittest, but the obvious principle that nothing can survive until it comes into existence. The chance for any form of life to come into being seems largely a matter of accident. These chance occurrences in the process of evolution have denied man many priceless gifts, such as the possession of wings, or the power of the crayfish to grow new organs to replace those lost.

In his physical make-up man is a creature of circumstance, but in the character of the institutions with which he surrounds himself, he can be a creator. Up to the pres-

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ent he has tended to preserve whatever institutions happened to develop. It is his high destiny purposely to bring into existence institutions which will best fulfil and express his life.

Nurture and Progress. The female codfish casts nine million eggs into the sea. Only one in several million reaches maturity. The forms of life which become dominant are those which give longest and most intelligent care to their offspring. The evolution of man has been exceedingly rapid as compared with that of the fishes.

The same principle applies to human institutions. If young institutions receive no nurture and protection, only the more primitive will survive. The finest will perish without nurture, or become stunted or perverted.

Doubtless many individual merchants had tried one-price merchandising before George Fox required it of his religious followers, the Quakers. But religious support gave it the start that enabled it to displace age-old habits of haggling barter, and become almost a universal custom among English-speaking peoples. If the finest human aspirations are to find expression in social institutions, then those institutions must have nurture and protection during years of adjustment and establishment.

II

PROPORTION

Budget. There is not enough to go round—not enough money or time or energy or interest or loyalty—in short, not enough life. That man has found wisdom who has learned to conserve and distribute his total re-

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sources so that they will bring him the most of what makes life worth while.

Budgeting is not just a convenient economic expedient. It is one of the first necessities for orderly and effective living. The ability to budget is the ability to see life whole and in true proportion. To possess this insight and to act in accordance with it is the mark of character, intelligence, and education.

Progress and Endurance. New epochs of civilization emerge with comparative suddenness, and then fade or disappear. They emerge because the application of some new principle or principles gives sudden margin of power and value. They fade because some essential element of control or balance is lacking.

Individual and social well-being in America cannot endure unless our highly specialized progress is stabilized by the support of all-round, well-balanced development.

A Budget For Life. A man's degree of civilization can best be determined by noting how he plans his satisfactions. Primitive people strive for immediate satisfactions, generally of the plainly instinctive sorts. As men progress they take more and more conditions into account. They exercise self-restraint in holding in check the insistent calls of instinct, while they favor satisfactions more remote but more lasting.

Part of a man's characteristics are born with him, while some are the result of training and environment. A perfect education would lead men, in planning their satisfactions, to reach their conclusions and to guide their

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actions in the light of all important factors involved. No education approaches the ideal which omits large and vital elements of personal development. A wise man will have an intelligent budget for his life as a whole.

It is this balance, this sense of proportion, this right appraisal of relative values—the symmetry of life—which makes possible the finest and most enduring satisfactions. As the standards for which one has striven are so far achieved as to be “second nature,” and his decisions become largely a matter of intuition rather than calculation, the results of this program are evident in the larger calibre and finer texture of the man.

A Budget For Loyalty. Wherever final power or sovereignty rests, there loyalty is demanded. When the church was supreme it required ultimate loyalty, or dealt death or excommunication. Now that the state is supreme, not to give it ultimate loyalty is treason. Many relationships rightly claim a share in each man's loyalty. For the state to recognize them is wise and just; to deny them is tyrannical. The state, as the proper arbiter of loyalties, must be tolerant.

To appraise and wisely meet demands on one's loyalty is good citizenship. “Give me loyalty!” cry family, friends, Church, community, employer, club, and state. Men fail to see that one's capacity for expressing loyalty is limited; what he gives one, he cannot give another. The wise man, husbanding his resources, hesitates to assume burdens that are not vital. In the din and pressure of demands he will listen to the still small voice of one controlling loyalty, that of his whole life's purpose.

THE MANAGEMENT OF LIFE

III

UNITY

Life is One. There is a myth that various human interests can be pursued, each for its own sake, regardless of any other: "business is business," "art for art's sake," "the scientist cares only for the truth, not for its practical results," "religion is its own authority." As expedients to allow desirable freedom for accomplishment, these doctrines may be productive; as claims to ultimate independence, they are false. Life is one, and its interests are inseparably joined.

Economy. Life is short, and every experience we have excludes some other desirable experience we might have had. The best life is that which is richest in most desirable and most widely shared experiences. If each experience carries but a single value, and especially if expression in one field conflicts and neutralizes that in another, then there is inherent waste.

If business is immoral and ugly, if religion is unscientific and lacks beauty, if science concerns itself with trivialities, if beauty is without moral and intellectual truth, then economy of values is lost, and life is poorer than need be. The necessity for economy, that the greatest possible value be included in the few experiences which the limitations of life make possible, precludes independence of human interests.

Business is Business. Business provides a medium for self-expression in skill, power, and creative mastery, as surely as the fine arts, and it is as much entitled to its own

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independent standards. Yet the doctrine that "business is business," and must be judged solely by its own canons, is being recognized as inherently unsound, and is fast breaking down. Human interests do not have independent existences, but each affects every other.

Business conducted in squalor and ugliness dwarfs the normal aesthetic life of everyone concerned; if it is dishonest, everyone's moral sense is perverted. Business must not see itself simply as self-expression for business men. Its effects are public, not just personal and private.

Fortunately, American business is learning that lesson, though it still has far to go. It is giving up its claims to anarchistic privacy and independence, and recognizes more and more that it must take account of its whole effect on the whole life of the whole people.

"Art for Art's Sake." The claim made for art, that it shall be judged only by its own standards, that it has no concern for results other than the aesthetic, violates the fundamental law that the economy of life demands that experiences bear their utmost burden of significance and value, that they shall supplement and not neutralize each other.

Aesthetic experience cannot be isolated from other experience. If Raphael's Madonnas had possessed faces of great fineness of character, those viewing them through the centuries would have been moved by such quality as well as by aesthetic values, and the aesthetic quality need not have been less.

Much recent art shows contempt for any but aesthetic values, and the crude philosophy of some contemporary

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artists sustains that attitude. Such art is transient, and will give place to a greater art, in which beauty of thought and expression, fineness of moral tone, and depth of intellectual concept, will confer multiple values.

Science and Usefulness. Scientists often assert that they are interested solely in search for truth, and are not concerned with the usefulness of their results. This statement is sound only when the term "usefulness" is limited to immediate utilitarian results. Every true scientist is profoundly concerned with usefulness, and chooses the work which he judges will be most significant or useful, perhaps not in providing tomorrow's goods, but in helping us to understand our world.

A man might undertake to give the rest of his life to determining how many persons crossed Brooklyn Bridge last Sunday. Every device of statistical, psychological, and historical research might be most rigorously applied, yet scientists would scorn his work, because of his preoccupation with non-significant endeavor. When a scientist expresses unconcern for the usefulness of research he means simply that he does not accept current appraisals of value. If he means more than that, he is in error.

The Law of Economy of Experience. Experiences of appreciating beauty, of knowing the truth, of choosing the morally good, all add value to life. We need them all, without conflict or confusion. If my house is beautiful, but badly arranged so that I waste time in it, its beauty does not eliminate that loss. If its ornaments have unethical implication, that defect somewhat detracts from my life. If the inscription over the fireplace expresses a false idea,

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to that extent my house is a destroyer of values, though the expression have poetic beauty, and the carving be genuine art.

If the utilities I buy are ugly, my art possessions false in moral import, the humor I read misleading in its inference, the truth I discover trivial or expressed without beauty, these experiences tend to conflict with and to cancel each other. To cover my needs I must wastefully multiply experiences. I must go to a factory to find utility, to an art gallery for beauty, to church for morality. Cumbered with possessions and experiences, my life loses unity, simplicity, leisure.

Economy demands that beauty shall imply moral excellence and significant truth, that morality find beautiful expression, that usefulness be beautiful and morally good. This result can be achieved, not by preaching in art nor by ornamenting utility, nor by making science "practical," but by universal education in values, so that artist, business man, or scientist will intuitively express himself in synthesis of all values.

So rarely does any creation represent superlative value that we do well to recognize it, even if other values are missing. Rare beauty must be prized, even if the ethical import is negative. This is not a contradiction of the principle of economy, but an example. The total of all values is what counts. If one value approaches infinity, the relative absence of others is less fatal. But in prizes isolated value, we should not be led into false philosophy, such as "business is business," or "art for art's sake."

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IV

THE NATURE OF FREEDOM

The Price of Freedom. Freedom is not the negative quality of being let alone. The stones of the field are unrestrained, but they are impotent. Freedom requires life, self-control, organization, discipline. It requires informed and ordered imagination to picture the choices which are possible, wisdom to compare and appraise them, and energy and desire to control events and materials to achieve what is chosen.

That man is most free who can and does choose the hard course which is best as measured by its total consequences.

The Sense of Freedom. A man has a sense of freedom when the choices that are natural to his personality are not obstructed or prevented. If his natural choices are chiefly of primitive animal satisfactions, if he chooses dearly bought and transient illusions of well-being, such as those which come with the influence of alcohol or opium, if he lacks intelligence or character to prefer more distant and enduring satisfactions to those that are immediate but temporary—then the organization of society which is concerned with enduring satisfactions will seem to him to be the denial of freedom. The cry for personal freedom often is made by men of this type.

Fine living requires restraints upon animal impulses. Men who live greatly have a sense of freedom only when they are committed to the pursuit of enduring satisfactions.

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The Enlargement of Choice. A man's outlook and desires are determined by his experiences as they act upon his constitution. Yet the limitation which this condition implies is not final, for in his desire to escape from his restrictions of outlook he deliberately designs and synthesizes new and unprecedented experiences for enlarging and correcting his views, and for informing and disciplining his desires. To this end he creates such instruments as the microscope and the telescope to transcend the limitation of his senses, and other devices for giving himself a new view of his world. Each new experience enlarges his outlook, and with every new outlook he is enabled to create for himself new experiences.

As a necessary result of this unending natural process, he gradually escapes from the mistaken, the arbitrary, and the provincial; and he approaches a knowledge and a possession of what is true and good. Gradually the results tend to become identical with those which a wise and good man would seek if he were free.

Desire is a Cause. Human desires are natural phenomena. Like all other phenomena, they arise from natural causes, and become causes of further events. Intelligent desire becomes a powerful and far-reaching cause such as seldom has appeared in our world.

Disciplined and corrected by experience and reflection, it directs vast energies and materials of nature to secure its ends, removes mountains of obstacles, opens the doors of choice, and creates the very possibilities it believes in, by throwing into the scale those elements of cause which become the deciding factors.

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Moved by intelligent desire, the chemist creates substances which never existed, the musician composes a great symphony, or the statesman a new type of human organization. Their desires are more potent than all the conditions of existence arrayed against them.

Guided by intelligence and disciplined by experience, desire is a cause of events which gradually makes a good world, such a world as wise men would choose if they were free.

V

THE CONSERVATION OF DESIRE

The Function of Desire. Few moral principles are so fundamental as that of the conservation of desire. Desire is the force which drives man to achievement. His capacity to have desire is limited. Directed to pursuit of climax and satisfaction through creative effort, it advances human welfare. Men have many tricks for satisfying desires by arousing sensations of well-being and accomplishment, without paying the price. Thus to waste the reserves of desire is evil. They must be conserved and used with economy, for achieving the purposes of life.

The Modern Stoics. Nature seems stingy with her rewards. Men strive long and hard for small thrills of satisfaction and climax. The appetite for fulfilment seldom is satisfied. This is nature's way to keep men eagerly on the path to the good. Modern life has developed many diversions, often seemingly innocent, which yet, by dissipating the urge to creative effort, destroy the chief source of human values.

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Modern stoics do not disdain pleasure, but refuse to accept any that is not the legitimate outcome or accompaniment of effort to fulfil life purpose. They know that if nature's seeming parsimony is gladly accepted, and desire, like steam, is harnessed and put to work, the world will leap forward in well-being. They know, too, that the thrills of genuine accomplishment are the keenest and most lasting.

Gambling. A contempt for "puritanical" restraints does not repeal the law that human progress can be won only through creative endeavor. The evil of gambling is that it temporarily provides the sensation of daring and arouses the hope of reward, without the price of creative effort. As the slow processes of genuine production come to seem insipid and intolerable to the gambler, and real daring too irksome, the craving for climax and fulfilment is dissipated in gambler's thrills.

Some people fail to distinguish precarious callings like mining, from activities that add nothing to human well-being. The qualified research chemist, though his chances for success may be small, is engaged in a creative adventure. The gambler spends his vital impulse to buy a sterile thrill. In so far as speculation lacks elements of production or investment, it is wholly evil, for it consumes the precious productive and creative urge in an effort to get the satisfactions of life without producing values.

Robbing the Cash Box. It is fortunate that opium destroys the body; otherwise the temptation would be stronger to seek in its use the sensations of climax and accomplishment that are legitimate only when won

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through creative endeavor. The opium habit is typical of the effort to get satisfaction without paying the price.

Lesser drug habits have the same object. If life seems dull, and its wages small, we become impatient, and try to rob the cash box—that process seeming quicker than earning increased compensation. The greatest harm of alcohol is not empty purses or diseased livers, but the insidious habit of looking elsewhere than to genuine accomplishment for the glow of satisfaction and the sense of well-being.

The striking inferiority in scholarship of smokers among Antioch students may be due not so much to physiological injury, as to a lessening of stimulus to accomplishment. Why strive too vigorously for excellence and harmony when the mild sedative of a smoke will quiet the disturbing sense of incompleteness?

Conserve the Creative Impulse. The restraints and reserves long maintained about sex relations have a sound basis—the demand that satisfaction of the sex impulse shall come through fulfilment of those obligations on which society is built. There is now a popular tendency to hold restraint in contempt, to see the home as well-nigh obsolete. Yet the place of the home as the basic institution of society is secure. It alone can furnish that environment of mutual regard, forbearance, affection, and understanding in which great lives can best develop.

The sex impulse, like every human resource, is limited. It must furnish incentive to carry through the difficult adjustments of the home, and for creative effort. If it is dissipated in other relationships the home is poorer, and

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its contribution to the enlargement and enrichment of life is reduced. It is a sound social demand that the resources of the sex impulse throughout life be conserved for the creation, preservation, and enrichment of the home, and for other creative accomplishment.

V I

PHYSICAL WELL-BEING

Health. "However well-intentioned men may become under the influence of religious and literary institutions, when the bodily organization is weak, the power of virtuous effort is proportionably enfeebled. . . All along the life-way of a pure-minded but feeble-bodied man, on the right hand and on the left, his path is lined with memory's grave-stones, which mark the spots where benevolent enterprises perished and were buried, through lack of physical vigor to embody them in deeds."

—HORACE MANN (*Antioch Inaugural Address*)

The Value of Health. Health is not of immeasurable worth. It is a part only of that larger life which is the goal of our endeavor. Yet an equable mind, a strong and graceful character, creative ability, scholastic achievement—all the finest qualities of life—depend upon the normal functioning of the human machine.

Medical research is showing more plainly every year that the rhythm of our being is disturbed more easily than we had supposed. A perfectly running machine, even in youth, is rare, and many unobtrusive defects secretly proceed to serious results in what should be the heyday of life.

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The average person not only lives far short of his possibilities for physical well-being, but very commonly is so unaware of his loss that he is content with physical mediocrity. Too little of dollars, interest, and time is spent in the purchase of health.

VII

FINDING A MATE

Preparation. Without realizing it, the average youth spends ten years in finding a mate. The likes and dislikes which control the final choice do not spring full grown from inmost nature, but are the accumulated result of daily preferences. Tolerance of grossness may seem to have only temporary results of pleasure or convenience,

*"Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."*

On the other hand, every standing for a sound ideal sharpens discrimination and the appreciation of fineness.

Attraction. Among higher animals generally, every male during the mating period is similarly attracted to every female. With man the same attraction exists, except as it is conditioned and inhibited. The reason every young person of one sex is not equally attracted to every young person of the other, is that primitive attraction is restrained and modified by customs and ideals.

These standards may be partly instinctive, as those of physical beauty; or formed by custom, as dislike of inter-racial marriage. In addition, all young people, by associations and habits of thought, develop personal standards

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and ideals which influence their affections. Ideals and intuitions can be educated, and where fine character has been developed by sound aspiration and fine living, intuitive choice is the surest guide to the affections.

What is Human Beauty? Standards of human beauty are unconsciously pragmatic. The bodily proportions and qualities we instinctively or intuitively recognize as beautiful are those which indicate fitness for the normal functions of life. Evidence of perfect health; finely proportioned muscular development; vigor, tone, and reserve energy in posture and bearing; firm clear skin—all these add to beauty, and all are but evidence of fitness for the elemental functions. Sophistication sets up artificial standards, but great art, like that of Greece, which fully recognizes natural functions, has universal appeal.

Whatever quality one finds necessary in his ideal person, for him the evidence of its presence is necessary to physical beauty. To a person of fine character, physical beauty is incomplete unless fine character is expressed; to one of fine intelligence, an unintelligent face is not quite beautiful. One does not crave as necessary to physical beauty, evidence of qualities to which he himself has not at least aspired.

Counterfeits. In all classes of living things, nature is an inveterate counterfeiter. The prairie dog sits jauntily on his mound, and nearby sits the prairie-dog owl, so similar in appearance that it misleads its young neighbors and devours them. A butterfly appears like a dried leaf, and escapes its enemies. The young whippoorwill is indistinguishable from the stone on which it is hatched,

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and the polar bear is white as snow. Wherever superficial similarity will disarm the observer, there we find imitation.

The human species has many individuals whose strain has survived because of superficial similarity to persons of fine quality. We see men and women of imposing bearing and manner, who have no substantial qualities; and persons of fine figure, who lack the excellence of physical constitution which their appearance indicates. Men and women exercise so little discrimination in their affections, and are so quickly satisfied with the superficial semblance of personal excellence, that this type of counterfeit easily gets chosen and tends to survive.

The Ideal. It is sordid and pitiful, coldly to calculate good and bad points, gain and loss, in matters of the affections. One wants to trust fully, to give one's self without reserve. Can that be done? It depends largely upon one's life in the recent years. If associations have been on the lower levels, determined chiefly by physical attraction, then the undeveloped intuitions will fail when they are needed, and one cannot trust one's heart.

Has your ideal been growing in your mind? Have the qualities you admire been defining themselves? Will you recognize fineness hidden under superficial crudities and imperfections? Above all, do you strive with your whole heart to live such a life and to build such a character that when your ideal does appear in flesh and blood, that person will see in you his or her own ideal? Or must the impersonation of your ideal, on meeting you, turn away in loneliness, disappointed that the fine quality long

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sought for is not yet found? Do you not wish there were more years in which to get ready?

Seeking a Mate. "Two shall be born the whole wide world apart," but, contrary to romantic theory, no kind providence has decreed that they shall meet. Some of the finest characters I have known never found their mates.

One living on an animal plane may choose the next available person of the opposite sex, and be well matched. The higher and more discriminating the ideal, the less probability there is of ever meeting the person who will embody it. The sentimental attitude, that one should wait patiently until a true mate appears, is unsound. It is good to take great risks for great ideals, but wisdom takes no greater risks than are necessary. Young people should find or make ways to meet persons of the other sex who are of similar character and outlook.

If a person in a limited environment has paid a great price to build a character worthy of a great companion, deliberate and effective means should be taken to increase the probability of meeting that companion. American co-education is not the poorest means to that end.

Common Ground. The probability of successful comradeship through life is much increased by the development of common interests. If a man gets his training in a technical school and a woman in a finishing school for girls, they may in time find common ground in addition to that furnished by physical attraction, the responsibilities of parenthood, and the usual and commonplace expressions of social life. Yet they probably will

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continue to live in different worlds, with only a few vistas in common.

The development made possible by Antioch College, in which is combined broad and versatile liberal education, preparation for effectiveness in some field, and a first-hand acquaintance with the world, furnishes very great possibilities for common interests. Minds so awakened may travel together and grow together, and find reality in Browning's words:

*"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made."*

VIII

INHERITANCE

A Safe Heritage. He who has won social and economic security wishes to insure those gains to his children. If he tries to endow them with vested interests, to protect them against the competition of abler persons, he creates social resentment and insecurity.

We can leave our children no safer or better heritage than a society in which there is fair play, in which worth can find its reward without the need of breaking down vested barriers. In a world of fair play there can be no serious revolution.

A Dilemma. With what shall we equip our children in order that they may profit by our fight to gain a foothold in life? If we build great fortunes, our children may be wasted by them; if we gain places in "the best so-

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cietiy," the round of social demands may dissipate their lives; if we rely on intellectual growth, our disillusioned prodigies may destroy themselves or become dilettantes; when we protect them from our hardships, they grow soft.

We are baffled that the goods we strove so hard for often turn to ashes when we try to pass them on. Yet our dilemma is not hopeless. If we will take stock of values, and are willing to pay the price, we can to a considerable degree transmit good and not handicaps to our children.

Planning. Husband and wife planned a home in which to rear the children. In anxiety to make the necessary money they neglected the children and left their characters unformed; they adopted questionable business methods, and lost respected friends. Finally they quarrelled over planning the house, and were divorced. Every purpose for which the house was built was destroyed in building it.

Though parents live largely for their children, in the very intensity of their efforts sometimes they give all of their attention to a few problems, and forget others, with disastrous results. The first rule of life, of all rules perhaps most frequently broken, is to keep our larger purposes clearly in mind, and day by day to determine whether the day's work and the year's plans are in line with those purposes.

In our desire to do this with reference to our children, can we outline the elements of inheritance which would be most valuable for them? The following is an effort to do this.

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A Desirable Heritage

1. A good biological inheritance. This is influenced by one's choice of a mate.
2. Good health and health habits, promoted by clean living in the parents, by wholesome example, by good teaching, and by good diet and early care.
3. A suitable social setting in which children may meet and be influenced by associates of good intelligence, good character, and good breeding; and where chances are favorable for finding life associates and mates of their own calibre and character.
4. A reasonably effective economic status, so that the genuine necessities for simple, normal living may be supplied, and so that children may have suitable equipment for their life work, whether that equipment be skill in a calling or the finances necessary for effectively doing their work, whether great or small. Blind acceptance of current social and economic standards may lead one far astray in this appraisal.
5. A well-proportioned education; in cultural values, in intellectual discipline, and through the influences of work and travel, so that the values may be appraised at their true relative worth, and so that interest may be broad, discriminating, and keen.
6. A hardening or tempering of character, so that our children may rightly estimate their tried and disciplined powers, and judge wisely the nature of difficulties and opportunities.
7. An adequate reason for living, or at least a craving to find such a reason.

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8. Energy, enthusiasm, patience, and aspiration which will supply the sustained drive for making life significant.

Too much attention to money or to social position, at the expense of other interests, often leads to tragedy. The highest degree of actual survival in America today is not necessarily among those who are socially and economically strongest, but among those who have kept the values of life in best proportion. That is a hard lesson which Americans have yet to learn. Until we do learn it, the tragedy of disappointment in children will continue to be our frequent lot.

I X

EXPEDIENCY

Forethought. Are not two sparrows sold for a farthing? Of all the sparrows born last spring, more than half will have met violent death before summer comes again. The proportion of human life that meets with disaster is far smaller, and it grows steadily less as men learn to take thought for the morrow. Our great water supply, transportation and manufacturing systems look far into the future for what we shall eat, what we shall drink, and wherewithal we shall be clothed.

Expediency. The resources of life are limited, and its value is determined by the skill and economy of their use. Expediency is the best use of available means. Whoever does not use expediency, wastes life. When the aims of life are provincial, temporary, or selfish, expediency expresses deceit, evasion, arbitrariness; when the aims are sound and universal, expediency is identical with the

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highest morality. If expediency seems to conflict with morality we do well to examine our aims and our moral code, for one or both must need revision.

The Chief Concern. Neither the ideal nor reality has any value in itself alone. Reality has no significance except as it provides or prevents objective expression of the ideal, and an ideal has meaning only as it determines the form of reality. It is the business of expediency so to manage circumstances as to make ideals and reality give significance and value to each other.

The fight to compel reality to take the form of the great ideals is the chief concern of life, and the degree of our success in that endeavor measures our character and value. We may fail either by retreating from life to keep ideals intact, consoling ourselves with assumed superiority; or by exchanging great and difficult ideals for small and temporary ones that are easily fulfilled, calling ourselves "realists" or "practical."

The Abuses of Expediency. "Jesuitism," as common English usage defines the term, in justifying deceit to serve good ends, misjudges relative values. If honest thinking, mutual confidence, and free inquiry, are higher aims than religious conformity, such expediency is mistaken. So with falsifying American history to promote patriotism.

Many men who never seek great purpose for themselves, blindly follow authority. Expediency for them is difficult and dangerous. Being guided by precept and authority rather than by understanding, they are incapable of judging wisely, and can be exploited.

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The idealist recluse and the unscrupulous practical man err alike in believing sound ideals impracticable. Both should say, "We are cowards. We surrender our chance to give life meaning." Such admission is more wholesome than opiate philosophy.

Most moral surrenders plead expediency. To ease the soul we preserve the confusion between honest expediency and surrender of great purpose to petty ends. Whoever gives up great purpose for present advantage destroys the immortality of his influence. His soul commits suicide.

The Uses of Expediency. When our prejudices are stirred we feel resentment, and mutual understanding is prevented. If expediency lets prejudice sleep and centers attention on common interests, we become friends, and our minds open to each other's truth. Society is based on the realization that the issues on which men agree are usually more important than those on which they differ, and that tolerance, accommodation, and conciliation are fundamental social needs.

Thoreau refused to pay taxes to a government which countenanced slavery. He probably did not realize that nearly every person believes his government to be wrong in some important particular. Occasions for disagreement are so unlimited that should Thoreau's policy prevail, the whole structure of human society would fail.

To refrain from emphasizing differences sometimes reflects cowardice and disregard of moral principles; but often it represents patience, tolerance, good sense, and good manners. Many who presume to disdain expediency are but excusing their lack of these other qualities.

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Many words are so associated with prejudice that they serve less as means of discourse than as barriers between minds. I do well not to classify myself by such terms as hedonist or conservative or radical or heterodox until my associates and I use those words alike. By avoiding barriers of prejudice, expediency keeps the way open to larger understanding.

Conservation. I have many battles to fight, some in the direct path to my goal, and my resources of strength, time, and social support are limited. To enter every available fight at random dissipates resources. Expediency surveys the field to determine the strategic points of attack. Expediency and not cowardice prompted Israel Putnam's famous order, "Don't fire until you see the whites of their eyes." Every battle for progress is menaced by hot-heads who shoot too soon, while every coward points to their mistakes to justify his own surrender.

The management of life finally rests on expediency, which in its best form is but the use of judgment, based on aspiration, integrity, goodwill, intelligence, and experience.

Know Thyself. Unrelieved stress destroys poise and power. Art, literature, play, solitude, social life, and many avocations, all furnish relaxation. It is expedient to use such resources to preserve sanity and health.

Discretion requires that we carefully gage our powers and, if possible without sacrifice of principle, withdraw from moral or other stress before the breaking point is reached; and that we avoid circumstances in which we must surely fail. Otherwise permanent injury to character

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will result. Pleasure-seeking leads to such risks much more often than duty.

*"Weakness never need be falseness,
Truth is truth in each degree."*

Only the loss of one's main objective is failure. Many a man has succeeded best when the world thought him a failure, his aim being one it could not see, while often public acclaim of apparent success has marked the surrender of highest purpose. The only true expediency is in battling with reality for our ideals.

Practice in Idealism. One does not easily achieve harmony between his necessities and his ideals. The difficulties do not make the undertaking less important, but vastly more so. No simple moral precepts learned in academic retirement will suffice. That adjustment can come only through intelligent education, combined with experience and experiment.

The Antioch program of alternate work and study furnishes exceptional opportunity to this end. Antioch students work at real jobs in a real world. Any student may leave his job if he feels that he cannot conscientiously do the work demanded. He has opportunity to discuss his work and his standards with his advisers. His problems of integrity in industry and in life are not academic theories, but real issues. A student should learn how to define and to maintain his standards, and so to play an effective part in the practical life of his times.

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X

FECUNDITY AND NURTURE

Balance. A tree bears millions of seeds to perpetuate and increase its stock. Lacking intelligence, it must rely upon fecundity. Man appears and masters the forest. He risks survival upon a few offspring carefully nurtured.

Yet he must forever fight. His field, a few years neglected, is again forest. His own fecundity must not fall too low. Neither fecundity nor intelligent nurture alone is enough. Either can be temporarily increased at the expense of the other, but overemphasis upon either is disastrous to well-being.

Fecundity and Nurture in Ideas. Copernicus, dying, read the proofs of his great work, and left it to take root where it might in the minds of men. Jesus nurtured his hope in the hearts of twelve, and that effort seems to have been more productive than his public teaching. His following is both through the succession of those he personally influenced, and through the power of his recorded words to strike root in men's hearts.

Books are seeds of the tree, scattered broadcast in the hope that some may find fallow ground. A college is a parent carefully nurturing a few children, hoping thereby to transmit its inheritance. The college would transmit the wealth of orderly knowledge, ideals, standards, and enthusiasm—man's most precious possession. It should strive continually to select most universal values and to transmit them with the best possible sense of proportion. A sense of relative values is the heart of the undertaking.

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X I

LUXURY

The Function of Luxury. A few years ago an American religious sect condemned automobiles as worldly luxuries. Like many people, it missed the value of luxury as the experiment station of necessity. The rich try everything new, and the best becomes universal. It was true of the banana, the motor car, the electric light, and most civilized comforts.

In isolated communities with no luxuries, people lack imagination to change, and continue their primitive discomforts. Luxury which represents desire to refine life contributes much; that which is ostentatious does not.

Good Taste and Luxury. Where there is good taste there is small need to fear luxury.

First of all, genuine good taste is considerate, inspired by good will. It lives appropriately. People of good taste will make no unnecessary contrasts between themselves and their associates. They avoid ostentation.

Good taste discriminates. The fineness it chooses must be inherent, not appearance only. It prefers plainness with quality to shoddy elaborateness. It despises make-believe. It requires economy and simplicity, for where they are lacking, beauty escapes. It strives always to free itself from arbitrary custom, so that it may express its real self. It demands the utmost possible of what is fine for what it spends.

Wherever good taste finds expression, the luxury that exists will show itself in fine and lasting materials, in ex-

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cellence of design and workmanship, in dignity and fitness. There will not be an over-abundance of personal belongings, for good taste puts rigorous restraint upon buying and owning. With people who themselves have that quality, good taste in others, however simply and inexpensively expressed, will be recognized and accepted; bad taste, waste, and ostentation, however expensively equipped, at the most will be but tolerated. The more good taste is in control, the less can wealth alone hold a position of vantage.

The luxury from which the world always suffers is not the overproduction of things of real excellence, but the production in enormous quantities of things that are badly made, vulgar, ugly, shoddy, and ostentatious. It is doubtful whether too much human effort has ever been spent in producing things of essential beauty. Good taste is always a powerful educational force, whatever its economic status. If it gives evidence of luxury, it but points the way to a state to which men may properly aspire.

CHAPTER EIGHT

The Social Mind and Social Progress

I

IN PRAISE OF PROVINCIALISM

The first Christmas found Rome dominating civilization. To live a full life one had to go to Rome or to one of its great satellites. What chance had a man of ideas in an obscure, distant province? Yet Jesus deliberately chose a provincial setting after he had failed at the great Romanized city of Capernum.

Nations or institutions may become so set in habit and outlook that new life can thrive only by seeking a provincial environment, where it can escape the tremendous pressure of things as they are.

The Group Mind. Men who associate intensively develop a common outlook, not necessarily sound simply because held in common. I have supervised many boards of appraisers engaged in determining land values. Members of these boards usually acquire a group mind, and thereafter appraise values almost exactly alike. Different boards develop strikingly different group minds, and sometimes, where values are uncertain, will vary a hundred per cent in appraising the same property. The fact that the different members of a single group come to see things alike gives a false impression of having eliminated error and having arrived at the truth.

THE SOCIAL MIND

Mendel, whose place in biology is next to Darwin, made his great discoveries in a provincial monastery. When he submitted his findings to the leading German biologists, their group mind was concerned with other matters, and his discoveries were unceremoniously dismissed. The greatest mind of Greece was neither Socrates nor Plato nor Aristotle, the city dwellers, but the provincial Democritus, who is only now being appreciated by science and philosophy. The group mind of Athens passed him by, and since that mind was to dominate the western world, science and philosophy were impoverished for two thousand years.

The group mind is always with us. A visitor to New York observes fashions in philosophy and in social outlook as well as in shoes. In modern life, with its facilities for communication, the group mind is very powerful and threatens to engulf individuality. The metropolitan literary cult is infecting all America with its monotony, and moving pictures are doing the same.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." The most precious contribution to mankind is a fresh outlook and a new idea. We must guard that provincialism which keeps us free from servitude to the group mind.

Size. In the age of reptiles the great saurians ruled the earth. Their mighty bodies were supreme. In those days, who would be anything but a saurian? Yet the earth is not ruled by their breed, but by the descendants of the

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insignificant little mammals who had to hide among the rocks to save their lives.

In America today, big business seems supreme. Each year industries are fewer but bigger, and the small, independent venture seems doomed. The contribution of big business is real. It is taking over and administering the drudgery of life with skill and economy. The wealth of its owners represents value received by the public.

Yet, big business tends strongly to the development of the group mind. The many take orders from the few, and the few strive eagerly to supply the wants of the many. The system tends to a high development of technique, but not to originality of purpose. To forego the great returns of big business, and to express themselves in independent endeavor, may prove to be wise for many men.

Isolation. Reasonable freedom from the pressure of the group mind is necessary to the development of originality; but isolation of mind, with which provincialism is commonly associated, is fatal. Greatness cannot grow without feeding on the reserve stock of human experience.

Palestine was a minor Roman province, yet it was on the world's chief highway. Its life and thought had been penetrated by the civilizations of Egypt, Assyria, Phoenicia, Greece, and Rome. Its leaders reflected all these influences, but were not mastered by them. Democritus was born and lived far from an intellectual center, in a town noted for the dullness of its people, but he travelled widely. Lincoln overcame isolation by local travel and by great literature.

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To be unduly dominated by the group mind is harmful to a man because, in the restriction of his attention to the limited and temporary interests of the group, he is isolated from eternal interests and universal experience, and is prevented from following to its full conclusion his own peculiar genius.

Progress and Endurance. New epochs of civilization emerge with comparative suddenness, and then fade or disappear. They emerge because the application of some new principle or principles gives sudden margin of power and value. They fade because some essential element of control or balance is lacking.

Individual and social well-being in America cannot endure unless our highly specialized progress is stabilized by the support of all-round, well-balanced development.

III DEMOCRACY

Democracy implies substantial sharing of opportunity and responsibility. If much of the population is relatively incompetent, democratic institutions cannot long survive. Democracy, a union of many competent men, is better than aristocracy, consisting of a few competent men directing many who are not. Democracy is the best possible structure of society. Social and economic policy can control the character of future population, and if desire for democracy controls that policy, it can ultimately be achieved.

Intelligence Distribution in Industry. During recent years, and especially with the rapid development of

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the automotive industry, American manufacturers met with a great shortage of skilled workers. To maintain a high-grade product with untrained men they were forced to develop standardized and automatic processes.

They made the great discovery that by this method a few intelligent minds could direct much unintelligent labor, and many large-scale American industries adopted it. There is thus set up a system which demands a larger and larger proportion of relatively unintelligent labor.

When industry has taken a definite form, it tends to attract or repel workers of various types until it has secured superlative brains, good brains, ordinary brains, and feeble brains in such fairly definite proportion as to make a balanced unit. Those proportions may make political democracy absolutely impossible.

A recent influx into certain cities has been increasing the quota of feeble intelligence, and the demand of certain industries for freer immigration has the same incentive. Some basic industries are finding that their profits are largest when they go furthest in this direction, when organizing genius enables a few keen minds to direct a great mass of low intelligence.

A vast body of industrious, but not too intelligent, labor will supply hands for machine production, and also consumers for the products. They furnish the factors necessary in the game of industrial empire. Industry tends to determine the intelligence of the population, and becomes one of the chief eugenic factors. In the end the character of the people will be reflected in the political government.

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The Road to Democracy. America is not drifting toward democracy. Unless we consciously design the type of civilization we desire, and fight for it against the economic current, the immediate demands of industry may determine adversely the continuing character of our American civilization.

Whether one directs his own labor or sells it to another depends partly on the possession of tools, as the socialists remind us, but more upon whether he can direct his own efforts as profitably to himself as another can direct them. This law of economy of effort cannot be repealed.

With our present cultural outlooks, changes in the forms of industrial government will not deeply change the character of our people. But to whatever degree the love of the good, the true, and the beautiful becomes the ruling passion, that attitude will revolutionize industrial organization. Our leaders will be men governed by those motives. Love of beauty will have control over commercially stimulated styles; taste will discipline elegance.

A sharing of necessary burdens among equals will be preferred to living in luxury produced by inferior menials, this preference being the ultimate test of a democrat. The character of the population will change as we demand beauty and excellence, which can be produced only by character, intelligence, and skill. Pity will seek painless ways to eliminate the unfit. Liberal education is the influence we must rely upon to bring about this revolution.

The Silver Lining. Modern industry is not all a drift towards the use of inferior workers by a few supe-

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rior minds. An American hydroelectric plant, built and operated largely by highly-paid, skilled workers, produces power cheaper than the poorest paid Chinese coolie pumping water with a treadmill.

In many industrial processes unintelligent workers are almost eliminated, and others demand a bigger proportion of intelligence than the general population supplies. There are still vast possibilities for automatic processes in industry. To perfect them, so that unintelligence is less in demand, puts a premium on good human quality. The way out for dehumanized industry is not backward to the primitive processes, but forward to the perfection of the machine.

Although the currents of eugenic forces are complex and confusing, some of them tend to improve the quality of the population. To increase these and to reduce contrary tendencies is the concern of many industrial leaders, and should be our social aim.

Class in America. The American doctrine, that all labor is of equal dignity, is fading. The distinction is not in the tools used, for the stone cutter and Michael Angelo used the same; nor in income received, for doubtless many bootleggers have larger incomes than Federal Supreme Court Justices. Neither is it in the needs ministered to. The sanitary engineer stands as high as the priest. That work is most respected which shows greatest ability and character. The common laborer's status is due to the inference that if he were abler he would do more exacting work.

Opportunity and Democracy. Equal opportunity does

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not produce democracy. Where limited opportunity held good men down, as in old Europe, high intelligence was found in every class, for it could not escape. With American opportunity, exceptional ability rises toward its level. The intelligent son of a laborer is seldom a laborer. So, common labor in America tends to become a class of stupid men.

We will not drift into the degree of actual equality which democracy requires. It must be planned for and achieved.

III SOCIAL DESIGN

Drift and Mastery. Practical economists tend to see man as a creature of fate controlled by economic forces, their duty being to understand and regulate, but not to transcend, those forces. The voice in the Syrian desert, "Man does not live by bread alone," they have barely heard.

When economic interest, or any other single interest, has excessive or disproportionate influence on social habits, trouble will result. It is only as men and women develop appreciation of all the more significant concerns of life, and undertake to determine the character of social and economic environment, that their judgments and interests become safe guides to social policy.

Education and Stability. Great concentration of population with a high degree of material well-being is an artificial and unstable condition, made possible by a high level of social conduct, stable government, and a compli-

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cated and delicately adjusted industrial system. Many unthinking people who live in this society look upon material well-being as part of their natural environment, like sun and air, and as endangered only by the exploitation of powerful men.

Our industrial organism must be greatly modified if social welfare is to be stabilized, but there is small chance for men and women to contribute to an understanding of economic well-being except as they themselves realize the long, slow process by which it has developed, and have learned to exercise the responsibility, restraint, and good will which make it possible.

Education should stimulate a sustained desire for social and economic improvement, an appreciation of what we now have, and a realization of the qualities of character on which further improvement must be based.

The Limitations of Business. Milton may be quoted with propriety:—

“If trade be grown so craving and importunate through the profuse living of tradesmen, that nothing can support it but the luxurious expenses of a nation upon trifles and luxuries; so as if people generally should betake themselves to frugality, it might prove a dangerous matter, lest tradesmen should mutiny for want of trading; and that therefore we must forego and set sale to religion, liberty, honor, safety, all concerns divine or human, to keep up trading;—our condition is not sound, but rotten, both in religion and all civil prudence; and will bring us soon, the way we are marching, to those calamities, which attend always and unavoidably on luxury.”

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It has become almost a sacred American doctrine that business must not be disturbed by the discussion of economic theory, and that the more business the better. It is well that this doctrine be questioned.

Quantity production furnishes stimulating interest to the directing minds, but to routine workers it often means deadening repetition. Americans should not become content with that repetition. Normal spirits can grow only in normal environments. The unintelligent bitterness of spirit which is slowly spreading through American working classes is a not unnatural result of a life of mechanical repetition, unrelieved by interests which give color and flavor.

"More business" as the only remedy will be like increasing doses of opium—never enough. American labor does not need primarily more wages; it needs more living, so that its wages shall buy well-being, and not simply merchandise. To doubt and to examine the present status is not treason, but evidence of national health.

Increase of business by exploiting human frailty, through patent medicines, commercially exaggerated fashions, irresponsible journalism, and overstimulation of demand by advertising, all have the excuse of the exploiter—"if we do not, others will." We need a new code in advertising and in business which will influence people to refrain from buying goods that will not genuinely increase their well-being. Such a code would demand revolutionary changes in prevailing tastes and habits—a new social outlook.

Good citizenship will work for such a change. Hab-

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its of thrift and of simplicity in living would reduce the time required at drudgery in industry, and would release energies and interests for larger living and more normal spirits.

A large part of American industry is sound. The work of Antioch coöperative students indicates that most of it is genuinely productive, meeting real human needs in a reasonably efficient and economical manner. Yet the part which cannot be so described in the aggregate is colossal, and its elimination is desirable. The problem of the incentives of industry and of its value and cost to society is a proper study for college students. It would not be strange if some conclusions should be out of harmony with prevailing economic policies.

Industry exists to increase human welfare, and when it fails of that purpose it becomes a public evil to be recognized and mastered as any other. It has no proper immunity from critical examination.

Trusteeship. Some degree of feudalism exists in every well-ordered society, for the abler members develop more complex organization than the average man can comprehend. America is developing economic feudalism. Some deny this because competition continues, men of humble birth arise to dominance, and one may freely change his allegiance. But similar conditions were not wholly absent in medieval feudalism. Competition among barons was keen, and men of lowly origin came into power.

Feudalism recognized the responsibility of a small class for government and order, and there was strong de-

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sire to maintain the power achieved. American feudalism is sounder. Its flexibility allows relatively free flow of power to those competent to use it, and the sense of trusteeship has been much in evidence. However, excessive profits and manipulation are far from absent. Unless the sense of trusteeship becomes more nearly dominant, our unprecedented scale of economic organization will result in grave stresses in our social structure.

A Difficult Synthesis. To secure the advantages of great standardized organizations, and yet to preserve freedom and individuality, is one of the most difficult problems of modern life. Big business should be one of our recognized institutions, but must not usurp an exclusive position of dominance.

Big business can best be kept in its proper place, not by cumbersome legal discouragement, but by the development of broad and discriminating interests in men and women. In many fields the highest excellence cannot be achieved with standardized quantity production. In so far as people demand excellence—as in books, clothing, furniture, or in personal service—to that extent individual initiative and independent endeavor will be stimulated.

Big business, by serving our general needs in an efficient manner, releases time and wealth for the expression of individuality. If education has developed discriminating appreciation, and virile, independent thinking, there will be small danger of submerging individuality.

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I V SKYHOOKS

To be safe an engineering structure requires an adequate foundation, materials to withstand all stresses, and proper design to make effective use of materials and foundation. Lacking any of these, the engineer must rely upon skyhooks to save his structure from failure.

In American engineering skyhooks never have worked well, and an engineer who relies upon them is discredited. They are still popular, however, in much of our economics, sociology, and government.

Stresses. Skyhooks are our cheerful hopes that Providence will interrupt the natural sequence of cause and effect to save us from the harmful results of our actions. They are no more effective in economic, social, and political life than in engineering.

In a simple society where men and women are well known to their associates, an undesirable person may be relatively harmless, because through knowing him people are warned against him. In our complicated modern life we must have relations with many people and institutions we cannot know intimately. Often, as with public utilities, we have little or no choice as to the one with whom we must deal. In the unprecedented and increasing concentration of economic power in the control of a few persons, America is building a structure which puts extreme stresses upon the integrity and trusteeship of men in key positions. Unless these men actually possess the strength and quality of character necessary to withstand these stresses,

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the public will suffer. It must accept their direction of affairs, and is protected against exploitation only by their integrity.

To imagine that we can be unconcerned about business integrity, and yet maintain a sound social order, is to rely upon skyhooks. Just as a competent engineer can foresee disaster to an imperfectly designed bridge, even before it is built, so an intelligent observer can see that unless our increasing economic concentration is directed by an increasingly high sense of trusteeship there is very serious trouble ahead.

Future men of power will be the products of our colleges. Any educational institution is at fault which does not see the development of stress-resisting character as one of its chief functions.

Cases. It has been easy to sell the public vast quantities of stock in successful concerns. In the extreme complexity of our economic life the public cannot know when its money is buying actual values, or when refinancing is another name for exploitation. The only effective protection to the public is a sense of trusteeship in the financial world. That protection is incomplete.

Skill in salesmanship may greatly increase demand for products of relatively low value. A research organization tested several brands of varnish, the jury consisting of representatives of the companies whose products were tested, though they did not know which brands were which. The lowest rating went to one of the brands most widely advertised and sold. The representative of the manufacturer unknowingly voted with the rest

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of the jury in condemning his own product. The public in general cannot make such tests, and must rely on advertisements. Unless the advertiser has a sense of trusteeship, the public is the victim of exploitation.

We live so much through the service of public utilities that whoever controls them largely controls our lives. Europe turns to public ownership for protection. America would like to preserve the creative impulse and economy of private control, but unless in private control there is a degree of integrity and sense of trusteeship far beyond that required for small-scale business, or unless people are "educated" to docility by the utilities, the public may be forced to take over the utilities in self-protection. Organizations like the American Telephone and Telegraph Company by the honesty of their methods do much to create public confidence in the management of affairs.

Given a high degree of integrity and a sense of trusteeship on the part of those who dominate American industry, our civic and industrial life will be secure. Lacking that, no effort to develop a docile acceptance of the status quo will prevent national deterioration or disaster.

V

Leisure. Prominent and conservative American industrial leaders have said recently that in the not distant future our industrial processes will be so highly developed that four hours' work a day will supply us with all material necessities.

In the opinion of many men America is not threatened by starvation or want, but by a vast amount of

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leisure which may destroy us, because we have not the character or culture to turn it into value.

A Recurring Issue. For productive capacity to have outrun consumption is not a new condition. Egypt's pyramids represent an elemental and ponderous effort to turn into enduring values the surplus of time and energy after subsistence and security were assured. In the jungles of Java, Ceylon, India, and Yucatan are vast forgotten structures—monuments to surplus human energy.

Wars of conquest, huge programs for amusement, and competitive ostentation in dress and housing, have nearly always appeared with great wealth. Sometimes a constructive trend is seen, as when Rome built roads over Europe, or when Ceylon and India constructed great irrigation works; or a fine spiritual quality has appeared, as when the Taj Mahal was built, or when art and philosophy flowered in Greece. History is the story of man's failures and successes in his efforts to turn surplus into value.

Surplus. There is now available in America enough mechanical power to equal the labor of more than thirty slaves for each and every one of us. Leisure and surplus are increasing very rapidly, but it is such a short time since we were pioneers fighting for subsistence and security, that the sudden change finds our minds still attuned to the past. We still hold great ability to produce wealth in higher esteem than great ability to use it.

Without clearly seeing the problem before us, we are reproducing at one time all ancient devices, except military conquest, for the use of this rapidly accumulating surplus. Some of these tend to degradation; others help to

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enlarge, to refine, and to preserve all that is best in our character and traditions.

America's chief present need is to learn how to become a great people in its manner of using its surplus. To decrease the trend toward a disintegrating use, and to increase the opposite tendencies, is becoming the chief problem of education and of citizenship.

Primitive Impulse and Profits. American industry can produce far more than is being consumed. If profits are to grow, consumption must be vastly increased. The simplest and most effective means is appeal to primitive, elemental impulses common to all men. "The more elemental the appeal, the wider the market," is good American business doctrine. In making such an appeal American industry is very successful.

Elemental desires often are sound. The desire to move freely stimulated the growth of railroads, and of the automobile and road-building industries. Desire to avoid drudgery and to secure personal comfort led to great water supply and sewerage systems, to modern heating methods, and to many labor-saving devices.

On the other hand, vast industries have grown up which overstress and exploit the sex impulse, as in popular magazine publishing and in the motion picture field. Interest in physical conflict has been greatly commercialized. Quantity production is so profitable that American industry tends to center its attention on elemental interests that furnish unlimited markets.

More diversified interests, which require much intelligence to satisfy, and furnish small profits, are largely

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ignored. The tremendous growth of tabloid newspapers is in the main on an intellectual and cultural level so rudimentary as to make the older "yellow journalism" by comparison an intellectual aristocracy.

The mind of childhood and youth is chiefly formed by whatever is presented to it. If commercial standardization limits its appeal to the stimulation and satisfaction of primitive needs, the temper and tone of our civilization will change. Human interests will be simplified and standardized on primitive levels.

In the past the channels of expression have been formed by a cultural aristocracy. Church and school and press, controlled by an intellectual minority, have kept in view the cultural standards that were slowly won through the generations. If our rapidly increasing leisure is to make us into something more than standardized consumers for a steadily mounting production of commonplace goods, this leadership of intellectual, moral, and cultural superiority must be regained.

A Bulwark Against Commonplaceness. The uses America makes of its surplus are good, bad, and indifferent. Scientific research, disease prevention, good housing, and humanized industrial relations are pushing back the limits of barbarism; but our chief defense against the demoralizing effect of the quantity production of standardized commonplaceness is the American system of education. The undertaking of America to lift a whole population to a high standard of understanding and appreciation is a new phenomenon in human society.

The fact that we care enough for character and in-

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telligence to spend for education a large part of our national surplus, promises well. Yet spending public money is not enough. American teachers on the whole are of good intelligence and constructive purpose, but they, too, are under pressure to use methods of standardized quantity production. We need pioneer stations in education, where, free from the pressure for mass production, improved methods may be developed, and the latent possibilities of the educational process may be revealed.

V I

INDUSTRIAL RELATIONS

Confidence. Admitting a very great number of exceptions, employers in America on the whole have won their positions because of superior intelligence and managing ability, and employees are such because they are economically most productive when working under direction. Even with industrial democracy, the directors and the directed will continue to take their respective places.

Employees should find in employers the leadership they need. Class consciousness and industrial discontent chiefly reflect the resentment and disappointment of labor at finding itself treated, not as a partner with whom life is to be shared, but as a tool to be purchased at the cheapest price, worn out, and thrown away.

That disillusionment runs deep. It cannot be removed solely by any economic device. There also must be honestly earned mutual respect, confidence, and good will, assisted in every possible way by the development

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of technique for making that good will effective. Intelligent good will is the basis for industrial peace.

The Corporate Family. Until recently the successful business man commonly relied upon his sons or heirs to carry on his work, and the average life span of a successful American business has been about one generation. How often has the proprietor's son grudgingly surrendered his real interests because of his duty to follow his father as head of the firm, while some ambitious and able young man in the ranks has worn his life out in minor positions because the vested interests of the family did not allow his promotion.

With the recently developed custom of carrying on nearly all business in corporate form, this type of tragedy is disappearing. The president's son may continue to draw large dividends, it is true, but the manager is chosen from wherever executive ability may appear. Very rapidly in American business, favoritism is giving way to merit. The corporation perpetuates organization far better than the family ever did, and men of the new generation gravitate more readily to their natural places.

The Price of Industrial Peace. Two fundamental requirements of leadership are the capacity to lead, and identity of interest with those being led. An enemy general might disguise himself as a friend and take charge of an army, but he would be a betrayer and not a leader. If the army should discover his true purpose it would mutiny and choose new leadership.

A foolish general, though loyal to his army, may act so tactlessly that the army may fail to see his loyalty, and

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may transfer allegiance to another whose purposes are less sincere, but whose methods inspire confidence. A poor workman quarrels with his tools, and a poor leader with his followers.

The usual reason why the laborer is a laborer and not a manager is that he lacks capacity for management. The man with capacity for management seldom remains long a laborer. Sometimes he becomes a manager in industry, sometimes a professional labor leader.

American labor intuitively realizes its need for leadership. It realizes, too, that leadership demands identity of interest, and it will implicitly trust those leaders whose purposes seem identical with its own. If capital and management will actually, in heart and in head, share their lot with labor, then labor in the long run will recognize that leadership and will be loyal to it. Otherwise labor will continue to seek leadership of its own—leadership which in some cases may undertake to poison the mind of labor against those whose interests are in fact nearest its own.

Continuing peace in industry can come only as capital and management really identify their interests with those of labor, sharing its burdens, risks, and aspirations, and make that identity of interest plain beyond reasonable doubt.

When the minds of the nation's workers become embittered, it is most difficult for a single employer to develop loyalty in his own ranks. Therefore industrial relations are a public concern, and for a college to apply itself to industrial relations problems is a normal and necessary educational function. Antioch's faculty in this

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field includes men and women of substantial experience in commerce and industry.

Invisible Entries. America is proud of quantity production, but against the obvious gain there is a debit item in the account which, being recorded in terms of the human spirit, is not easily read. Men of good quality crave satisfaction and fulfilment in the day's work. If that work is so subdivided that they get no sense of fruition, and if they know so little of the employer's purposes that they are but part of the routine, a portion of their lives is lost.

They must build other hopes, other aims, other possible satisfactions, taking the daily work as drudgery, and living their lives outside. A few seek satisfaction and climax in art, music, and literature; some in home or church; some in wasteful spending and dissipation. Some find new hope in a dream of social revolution—a more or less blurred, distorted vision of a new world in which the normal thrill and climax of adventure will not be denied. Big business does well to strain its spiritual eyes a bit to examine these almost invisible debits on its ledger.

CHAPTER NINE

Government

I

THE ELEMENTS OF GOVERNMENT

The Seat of Authority. Divine right to govern has been claimed by kings, priests, aristocracies, by the proletariat, and by the people as a whole. Government is not a divine institution, but an accumulation of arbitrary expedients, devised to meet the dilemmas of human association. It is justified only in so far as it saves society from catastrophe, and nurtures the best human traits. Authority should follow the possession of judgment, experience, wisdom, energy, and good will. If the distribution of these qualities changes, and authority does not follow them, there is misgovernment.

Government and Efficiency. There is no inherent reason why government must be less efficient than other large scale human affairs. If we can cease to think of it as the expression of abstract political doctrines to which we owe final allegiance, and can treat it as made up of practical problems of social engineering, to be solved by adapting administrative methods to human traits and to present and future needs, government in all its phases can be made to serve us approximately as well as do our great corporations.

Cause and Effect. If a chemist should find certain

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conditions to be followed by a certain effect, and if this sequence should occur many times, through a long period and under widely varying circumstances, he would suspect the effect to have more than accidental relation to those conditions.

Our elected public officials in general have been mediocre, poorly qualified men. This has been true throughout our whole history, over the entire country, and for local, state, and national governments. Few intelligent people wish their sons to seek elective public office. That able men do exist is proved in finance, industry, commerce, and the professions.

Yet patriotic Americans are sure we have an excellent system of government. Would it not be wise to inquire whether its structure is not inherently faulty, when so generally it is associated with these undesirable results?

I I

ASSUMPTIONS ABOUT GOVERNMENT

Government by Abstractions. The Russian Revolution committed that country to a system of theoretical abstractions. Human character and the conditions of life are too complex to conform to such simple theories. Russia will achieve stability only to the extent that it faces concrete reality.

Good government never will be the consistent expression of any single political system. It will result from the practical application of specific devices, and will represent great diversity of political theories.

Government by Slogans. Aside from charges of

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lack of integrity, we have two counts against the Russian government. First, it is mistaken in trying to make an entire government conform to an abstract theory. Second, it favors establishing its methods by physical force, rather than by depending on consensus of opinion.

In America we are confusing issues, and are denouncing principles of government that have had long and honorable acceptance in America, simply because they are prominent in the Russian program. Both communism and socialism have long been fully accepted and highly regarded in important phases of American government. We fall into the same error as the Russians if we denounce theoretical principles, regardless of the fact that, within limits determined by practical experience, they are successful.

Communism in America. Next to the national budget for meeting the cost of war, our greatest public expenditure of money for any one purpose is for our public schools. When Horace Mann laid in Massachusetts the foundations of the American common school system, he was denounced as a radical who was ruining the perfectly good private industry of school teaching. Our common school system is thoroughly communistic. Not only are its services offered to all alike, but children of suitable age without other educational facilities are required to attend.

Fire protection in America also is communistic in that it is furnished to all alike, regardless of their ability to pay. The old Asiatic system of a private industry, with the owner of the fire apparatus bargaining with the

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householder while his home burned, is obsolete with us.

Our highways are communistic. The old toll roads, operated as private industries, have almost disappeared. More than half of all the state and local taxes in America are levied for communistic interests.

Socialism in America. For a century the battle between public and private ownership of public water supplies has been fought out in America. Little by little private ownership has lost out until today only a few vestiges of it remain. The public ownership of water supplies is socialistic.

Our postal service is purely socialistic, and our parcel post system is unquestionably more satisfactory than was the privately owned express service before it had government competition. The postal savings bank is a socialistic institution.

In various other fields of public service, such as street railways and power development, public ownership has generally failed to compete successfully with private enterprises. Here the service and economy of private enterprise has gained general public approval.

America has not been bound by theoretical prejudices for or against socialism in government. It has determined its policies a case at a time, on the basis of practical, first-hand experience. That is good public policy.

Autocracy in America. Some of our finest institutions are governed autocratically. Several of our greatest universities, citadels of intellectual freedom, have been governed for generations by self-perpetuating boards. These and our state universities compete in a friendly

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way, the autocratically managed universities often setting higher standards both in scholarship and in tolerance.

The great life insurance industry, thoroughly a public service in its nature, has been privately owned and operated, though it has accepted public supervision. It is very doubtful whether any other form of administration of life insurance could have operated more successfully.

On the whole, Americans have not been afraid of autocracy. So long as it submits to ultimate governmental authority it is judged, not by the abstract political, economic, or sociological doctrine it exemplifies, but by its practical results. If the use of autocratic methods is decreasing, it is because long-time experience indicates that other methods in fact better serve the public interest.

Political Pragmatism. One of the soundest civic traditions in America is our slight interest in abstract political doctrines, and our habit of judging political methods by their practical results. Wherever that policy is maintained, as in the balance between public and private ownership of utilities, we are on solid ground. Repeatedly we shall lean to one extreme or the other, but not for long.

Whenever Americans have adhered blindly to a theoretical political policy regardless of its results, as we have in our peculiar methods of electing public officials, inefficiency has been our lot. There is danger at present that emotional propaganda for and against socialism and communism will lead some to see these methods as cures for all social ills, while others will develop such blind unreasoning dread of them that we shall forget what a large

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part they long have played in our American life. We are in danger of destroying that freedom of choice of governmental methods which has been a saving characteristic of America.

Social Science at Antioch. Winds of political doctrine blow first in one direction and then in another. If young people lack a background of history and of economics, they are powerfully moved by the existing trend, whatever it may be. If they have a broad and solid foundation of historical information, if they are familiar with the various political doctrines that have caught the imagination of men, they will not be so easily influenced. They will examine, criticize, and compare.

Each Antioch student, as a part of a general liberal education, has at least four years of "social science"—two years of history, one of economics, and one of American government. The courses are conducted in the spirit of historical inquiry, and not for indoctrination or propaganda. The students must do self-directed work, going to the authorities themselves, and not simply absorbing lectures. Occasional group conferences with faculty members stimulate inquiry and maintain standards. The Antioch graduate is well inoculated against social panaceas, whether radical or reactionary.

I I I

THE CONDITIONS OF PUBLIC SERVICE

A Practical Question. At the birth of our country many Americans believed that the chief problems of government would be solved by the newly won ability to

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select their own public servants. There seemed little doubt that satisfactory officials would be available. Though events have discredited that illusion, the old spell of a political doctrine and the aversion to new outlooks have hindered an analysis of the difficulty.

Our failure is due less to the abstruseness of the problem than to the assumption that we must correct it without changing historic policies. Perfect administration of either public or private business never is achieved, yet if we can but successfully answer two practical questions, we can eliminate mediocrity in public office almost as fully as is possible in any large organization.

These questions are: What sacrifices of reasonable and fundamental aspirations are now required of an able man who seeks public office? What changes in public administration will make these sacrifices unnecessary?

What Able Men Want. The services required of an administrative public officer usually are of a professional nature, requiring marked native ability, developed by long preparation. Such an official generally should be a member of a recognized profession or calling, for high standards seldom are achieved except by professional groups that gradually bring about enlargement and discipline of aims and skill.

Such service seldom can be secured unless certain fundamental aspirations of able and intelligent men are recognized. Before undertaking long preparation, they demand reasonable assurance of opportunity for satisfactory exercise of the skill to be acquired. They want assurance that excellent work in minor positions will lead

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to greater opportunities in the same field. They want good work to have reasonable compensation. They want to be rated and to be chosen by qualified men, and not by the uninformed public. They want continuance of opportunity to depend on the quality of their work, and not upon caprice or arbitrary limitations.

Why Able Men Refuse Public Office. Nearly all these advantages are denied elected public officials. Our state constitutions quite uniformly provide that they must be residents of the communities they seek to serve, a requirement which destroys all assurance of satisfactory professional careers.

Suppose a young man becomes a very able county auditor in a small county, and would like to master his profession as a life calling. In his own and other states are populous counties spending many millions a year, where efficient auditing is vital to good government. Yet his dream is futile. He must be a legal resident before he seeks office, and then run all the risks of political fortune. He cannot, like men serving private corporations, offer his services wherever they are appropriate.

Most elective administrative officers—auditors, treasurers, school superintendents of counties; treasurers, auditors, and governors of states—suffer the same disability. Intelligent men generally will not take these risks, but choose the fairer conditions of private life.

Professional Public Service. The reasonable aspirations of able men can find fulfilment in public office if we will discard obsolete political customs. These customs are vulnerable, and can be overcome.

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Suppose a state be considered a public corporation, with cities and counties similarly organized on a smaller scale. The public of the state could elect a council of five or ten men as a board of directors. They would pass laws, determine policies, and appoint administrative officers, from governor down. The council members would not be specialists, but men of broad experience and judgment, serving as do directors of great corporations, and retaining their private callings.

They would select administrative officers from any locality, and pay salaries to attract able men. Such officers, with the entire country as a field, would develop recognized professions or callings, as certified public accountants, engineers, and railroad presidents tend to do.

If the governor of Nevada should exhibit unusual ability, he might be sought by Colorado. If he should further prove his worth, more populous states or large cities would compete for his services. Cities, counties, and states would be training schools and employers of executives, a recognized profession of public executive would develop, and professional training would become available in our universities. The executive beginning in a small city could advance as far as his abilities would carry him. More specialized administrative officers would follow the same course.

The general character of our public officials would change. Able men would seek public service, opportunity and continuity would develop latent ability, professional groups would raise standards, and the new methods of selection would more often attract self-respecting men.

GOVERNMENT

These suggestions are not Utopian. City superintendents of schools and city managers now are chosen in this way. In spite of the tremendous pressure of the old political system by which they are surrounded, they generally maintain high professional and ethical standards, and are almost our highest types of public officials. Thus already we have the seeds of the new order.

I V A SUGGESTION

The Coördinator. The work of the specialist is being well done. The work of the generalist, who must coördinate our various activities and interests so that we may be successful in accomplishing our common aims and larger purposes, is not.

This condition is not inevitable. It arises from the prevailing dominant interest in specialization. If young men of ability will qualify themselves both in theory and in practice to be the coördinators of large human purposes, they will become the men of the century.

A Career in Public Service. Public service as a career is in very low repute in America. No people can permanently prosper who have that attitude, because government, by controlling many important factors in our environment, to a very large degree determines our lives and our outlook. It is important that able men should find careers in public service, but they will not do so at the sacrifice of self-respect and of dominant, legitimate, personal aspirations. I believe these sacrifices are not necessary.

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How should I as a young man seek a career as a public executive? In my early life I should avoid an elective office, for the public is uninformed and capricious, politicians often control votes, my choice of locations would be restricted by the requirement of previous legal residence, and my chief ability would have to be that of getting elected. I should, instead, seek a field where good work would create opportunity, where I could achieve recognized professional standing, and where I should be most free from arbitrary chance or political fate.

I should not want to be simply a routine administrator, but should want a part in defining and executing public policies. If I had the native ability I should want in time to contribute to the theory and practice of government. My job should be my laboratory, as well as my day's work.

I believe that the new profession of city manager furnishes such opportunities. Let me describe the practical steps I might take toward a career in that field.

My college program, in addition to a general liberal education such as that required at Antioch for all professional preparation, would combine engineering, business, economics, and government. In my part-time work under the Antioch program I should undertake to become acquainted with the spirit and attitude of labor; I should want experience on public and private construction, and later with administrative methods in business and industry. As part of my extra-curricular activities at college I should desire some share in the college government, which at Antioch includes both students and

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faculty, to try my hand there at leadership and at the development of government methods.

In my senior college year I should make a study of city managers, and should persuade one of the best to employ me, preferably as a personal assistant. There I should work, possibly changing positions to get the outlook of more than one man, until I could find or make an opportunity to become manager of a small municipality.

During my college course, and throughout my life, I should make a study of government. I should collect the charters of all cities operating under the city manager plan, and typical charters under other plans. I should analyze every one, classify the different methods by which various functions are exercised, and try to learn which methods were best in practice.

I should study European municipal government, especially in North Europe, thoroughly acquainting myself with the more significant methods. Upon college graduation, if possible, and occasionally thereafter, I should visit Europe, first establishing acquaintances by correspondence, to study municipal government. I should try to get behind the scenes in many cities at home and abroad to see what forces actually control. At all times I should strive to live close to the realities of government and of human nature. I should study the theory of municipal government and of government in general, and, especially by reading cases and decisions, acquaint myself with municipal law.

My program should include consistent publicity, in

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accord with sound ethical standards. In that publicity I should endeavor to make my best possible contribution to my chosen profession and to the theory and practice of government, and I should expect it to help provide me with opportunities commensurate with my ability. To prepare to do exceptionally good work, and then to lack opportunity, is elemental waste.

From my college days I should work at building an ideal municipal charter. In time I should write a book on municipal government, to serve as a handbook and guide to municipal officers. I should discuss developments of municipal government in lectures and magazine articles. These would include technical contributions to my profession as well as efforts to promote popular understanding of government.

I should perhaps present the well-managed municipality as a type of government applicable to counties and states. In my own state I might secure legislation making possible county government on the same plan.

If I were wise I should unequivocally maintain independence and integrity as my chief practical assets. I should seek opportunity to draft the charter of a small city, and to be manager under it. After perhaps five years I should move, in one or two steps, to a carefully selected city large enough to serve as a type for American municipal government, and there I should settle down to do my life work.

I should continually search for promising young men and women as assistants and understudies. My whole organization would go to school to me, that every one

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might master the theory and practice of municipal government and of his own job. My whole city would go to school to me, too.

Sometime after fifty, I might prefer to teach municipal government in a university, or be adviser to municipalities. Then, possessing independence, maturity, and experience, I should not avoid elective office as city director or commissioner.

And sometimes I should go fishing.

An idle dream? Yet, I have done most of these things in a comparable field. As chief engineer of reclamation, drainage, and flood-control districts, which are municipalities created for special purposes, I have found these steps practical and necessary. Serving as executive in practical charge, I have studied the water-control laws of America and Europe, have developed approximately ideal codes, have had them enacted into law in several states, and have operated under them.

I have found the obstacles to straightforward, effective administration not to be insurmountable. I am of the opinion from my own experience that primitive political methods can be changed, and that well-planned careers, such as I have described, can be effective.

V

CIVIC EXAMPLE

The standards of American boys and girls do not originate mysteriously or by accident, and very rarely by original thinking. Experience and observation teach young people what are the actual standards of their eld-

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ers, and they imitate men and women they most admire. If they see cynicism accepted by leaders in public and private life, no preaching will convince them that honesty is the best policy. Our youth is a mirror in which the older generation sees itself truly reflected.

The Antidote. In the recent past, corruption in our national official life was flagrant. The greatest damage was not the loss of oil reserves, but the debasing of personal and social standards of young Americans who saw dishonesty succeed.

Not all men are perturbed by this situation. Enough Americans are willing to buy gasoline from a corporation bearing a name that has besmirched American life to allow it to grow to enormous proportions. Enough business men have minimized national corruption, for fear of disturbing business, to imply that, after all, standards of integrity are of small importance as compared with financial success.

To repair this damage requires examples of unqualified integrity as easily recognized as the darker condition that preceded.

Influence. Many great issues are not matters of philosophical speculation, but of spirit and temper. That integrity and good will are desirable in human relations, is evident. That an increase in these conditions must come by the personal adventure of individuals, is clear. Yet genuine adventure in this undertaking increases slowly because it must come by the infection of one spirit by another.

Mr. Hoover is more than the elected head of our

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national government. He is the ideal of young America. As his administration realizes this almost unique position, and makes appointments and establishes policies which deserve respect, the cynicism developed by political corruption in the recent past will give way to a renewed belief in the practicability of integrity and clear purpose in public life. Certain party organizers may cry "traitor" and "ingrate," but the large outlines of his policy will be clear to the American people. The public craves to believe Mr. Hoover's statement that there is no room for cynicism in America.

Obligation. In the recent political campaign (November, 1928) there were many conflicting issues. But the American public had one dominant concern—integrity in public affairs. Each party was compelled to nominate its best man. The strength of each candidate was public confidence in his integrity, and the weakness of each was his proximity to sinister influences.

The people sought a leader who could be implicitly trusted. Political organizations fought for votes, but seem to have changed very few. To an unusual degree, votes for both candidates were votes of confidence in personal qualities and abilities.

Now that the campaign is over, many professional politicians are seeking rewards for their party services. Many of these men never have been and are not now personal admirers of the successful candidate. They took him on compulsion, and worked for him in order to maintain their political positions.

The friends of Herbert Hoover are not those poli-

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ticians who opposed him as long as they dared, and then rode with him to victory. His friends are the American people who craved dependable leadership, and who compelled his acceptance by the party organization.

Party managers are close at hand with all the pressure of proximity, organization, and the tradition of being "practical" men. The American public is largely unorganized and inexpressive. It has voted, and now waits, inaudible, and largely powerless, aware that the man of its choice is surrounded by many men of fine purpose and of substantial experience in constructive service, and by many others of varying degrees of cynicism and self-seeking contempt for public welfare.

One large fact stands out clearly. The nomination and election of Mr. Hoover were due, not chiefly to the astuteness of professional politicians in winning him votes, but to the confidence of the American public in his integrity and capacity. Mr. Hoover owes his loyalty to the American people, and not to political organizations.

Adventure. No providence has decreed that in the life of today integrity shall succeed and dishonesty shall fail. Automatic morality—a machine that operates without human care or control—is probably a contradiction in terms, and is certainly not a fact. Honesty is not the best policy except as we make it so. The job of every man is to help create a society in which honesty is the best policy.

The impression that at any time or place honesty is not the best policy, is not an indication of the unchanging nature of the world, but a challenge to men and women of right purpose to remake the society in which they live.

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Every substantial advance in human well-being comes by that method.

The "practical" man, who "sees things as they are" and brings his standards down to the plane of his social environment, is without the courage and adventure which makes of life a risk and a romance. Regardless of his theology, such a man is the only real infidel. He is without the faith which makes life Good.

Ideals and Experience. Mr. Hoover sometimes has worked in an undesirable political environment. Many believe he could not have maintained himself successfully in that environment without moral compromise. They fail to see that success in practical life may indicate great wisdom and skill in maintaining standards in difficult situations, and need not imply compromise or surrender. Ability to live successfully in difficult situations makes great service possible.

Only as one's standards of living tend to come into actual operation do they count. Only the ideal that ultimately can be made to work has validity. To make ideals work requires skill no less than good intent.

Education should concern itself with the problem of making ideals work.

—January 15, 1929.

CHAPTER TEN

International Relations

I

THE WAY TO PEACE

"From the murmur and the subtlety of suspicion with
which we vex one another,
Give us rest.
Make a new beginning,
And mingle again the kindred of the nations in the
alchemy of Love,
And with some finer essence of forbearance and
forgiveness
Temper our mind."

—PEACE, by Aristophanes
(Written during the Peloponnesian
War; translated by Nairne.)

II

FORCE

Dilemmas. Life presents dilemmas for which there are no absolute solutions. The idealist, who believes a perfect solution always is available, denies the existence of dilemmas.

Control of men by physical force is such a problem. Experience shows that the use of physical force in human affairs nearly always is debasing. Yet it is the final sanc-

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tion back of all orderly society. No panacea will solve that riddle, but only persistent study, effort, and good will.

Brute Force. Reliance on physical force in human relations tends to debase character. It promotes arbitrariness, cruelty, contempt for finer methods. Examine any social relation based on the direct use of physical force and we see traits all decent men deplore. The teacher or parent who relies on whipping children, the policeman or the sheriff "getting his man," the soldier killing with the bayonet—all these bring into use emotions and qualities civilization is trying to outgrow.

The lynching bee is brutalizing, military rule tends to be arbitrary, life at police headquarters puts severe strains on fine character, and the public executioner is not admired. Men whose lives are spent in the immediate exercise of physical force tend to lose some of the qualities society holds in highest regard.

Force Sustains Social Order. Every stable society has force as its ultimate support. Back of the peaceful community is the policeman, on call to risk his life. A believer in non-resistance may survive in the security afforded. Could he suddenly convert all men, force would be unnecessary. Consistent pacifism is a dream that never has found fulfilment. It contradicts human experience. Its weakness is that populations are not homogeneous. Our own population, not the enemy's, makes pacifism impossible. A nation made up entirely of pacifists of high character, sanity, and intelligence, would win the admiration of the world, and probably would be secure.

But always among ourselves are enough militarists,

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imperialists, chauvinists, exploiters, and men of bad judgment, bad manners, and bad morals to provide irritation and offence, to vitiate any completely idealistic program. Policies must be based on the population we have, not on an ideal population with which pacifism would be practicable.

Order Outgrows Force. More progress has been made toward the solution of this dilemma of force and order than sometimes we realize. Reliance upon law and good will has steadily increased, and resort to force has decreased, until force plays a very small, though still important, part in our internal security. A visitor to Central America, where soldiers heavily garrison every little village, realizes how far we have progressed.

Recently a Scottish teacher expressed surprise that American school children are seldom whipped. Such laxity would never succeed in Scotland, he believed. Horace Mann was bitterly denounced by prominent, experienced schoolmen for opposing corporal punishment.

Children and men respond to fine motives to a degree we never can guess until we explore the possibilities. Those who believe least in good will, and most in force, are they who have grown up and lived in an atmosphere of force. The need for physical compulsion is an absolute certainty to them.

Peace and War. We can reduce reliance on physical force by increasing the practice of, and confidence in, good will and fair dealing. Ideas which dominate people's minds tend to be translated into actual events.

Those who constantly predict war are not simply re-

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porters of probable events, they are actual causes of war, generally among the chief causes. The assumption that world government will not function, that America through its great power will dictate the peace of the world, and the planning of overwhelming armaments in view of this outlook, today is one of the chief causes of international fear and suspicion, and thus indirectly of future war on a vast scale.

By drifting into this attitude of thinly disguised imperialism, the United States threatens to become the chief menace to the peace of the world. The steady preaching of war is having its effect on the public mind, and the state of the public mind becomes the chief cause of peace or of war.

Risk. If extreme pacifists and militarists can be set aside, our economic and social leaders can provide sound guidance. They know that physical force, preferably under law, is the necessary ultimate recourse of society, but that its exercise is an evil. Since absolute national safety is a delusion, they will calculate comparative risks. They will not seek military world dominance. The late war demonstrated that the world wants no dictator, and can unite against one. In such a war, even victory would be tragic.

Knowing that good will and reliance on law gradually displace force, sound leaders will try to remove the causes of war which now menace the world as a superlative calamity. Since peace is promoted by expecting peace, and war by expecting war and by suspicion, they will show good faith by taking risks for peace—such as

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the Coolidge Naval Conference—so consistently as to establish a policy, not merely an episode. They will do this to avoid the greater risk of certain war.

Preparedness. Elimination of war spirit must be world wide. For America to assume that aggression is no longer possible, and to immediately disarm, would be unwise. We could demonstrate our will to peace, while protecting our security, by providing an overwhelming air force, with very moderate equipment in other lines, and with thorough technical study of national defense. We then would be immune to attack at home, but not a menace to Europe or Asia.

In case of attack, America might suffer temporarily on the sea, while assembling full resources. To risk that temporary handicap would be our testimony that we do not seek war. This policy would satisfy neither militarists nor pacifists, but would appeal to the spirit of America. We would have gone far to remove fear of war, and so would actually have reduced its probability.

America never will have done her full part, however, until she has recognized the inevitability of world government, and has fully entered into it.

III

THE CONDITIONS OF WORLD PEACE

Sovereignty. The doctrine of absolute rights of nations thwarts the fullest growth of human welfare. It may be a desirable expedient, but ultimately must pass away. There can be no absolute sovereignty except the whole of humanity acting as a unit through World Gov-

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ernment. We may question the present constitution of the League of Nations, but to see the accidental boundaries and present status of nations as conferring absolute sovereignty is to be blind to what is both inevitable and good.

Design. The flux of human affairs develops differences of pressure between peoples; and these differences tend to be equalized by the flow of populations or of goods. The manner in which such inequalities of pressure are relieved, resisted, or regulated largely determines the issues of peace or war, and the direction of events toward the increase or the decrease of human well-being.

The proper aims of human society may be formulated as guides to the conduct of international affairs. International law and foreign policy, instead of being a mass of expedients for mitigating or prosecuting the conflicts of nationalism that result from inequalities of pressure, may develop into an increasingly intelligent and orderly process for the promotion of human welfare.

Proper Aims of International Relations

1. Recognition of world interest as paramount to national interest.
2. Increase of the best elements of populations and of cultures.
3. Regulation of the flow of goods to promote the greatest general increase of welfare.
4. Development of domestic and foreign policies to prevent or relieve excessive differences of economic or population pressures.
5. Coöperation in undertakings of international value.

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6. Prevention of unsanitary conditions, either physical or psychological, which may infect other peoples.
7. Elimination of untruths concerning peoples, conditions, and international relations.
8. Maintenance of open-minded, experimental attitudes which will stimulate continued evolution of human government and society, and protect it from inhibitions and arbitrary restrictions upon free change and evolution.
9. The greatest local and national autonomy consistent with international well-being.

Codes and Realities. False standards make reasonable men appear unprincipled, as when idealists condemn the white race for taking our country from its "rightful owners," assuming that prior occupation gave a sacred title. If unsound theories are widely accepted as moral principles, men of sounder intuitions, who perhaps lack ability to formulate and express these intuitions, come to feel that there is necessary conflict between moral principles and common sense.

Even when nearer right than their critics, they feel guilty, and assume that outlawry is necessary in practical life. It is disastrous to moral stability for men or nations taking a right course to feel guilty, or taking a wrong course, to feel justified. Moral standards and political principles should accord with reality.

Consistency. We need to develop and to secure general understanding and appreciation of those national aspirations and purposes which can be presented to the world with the authority of right and reasonableness, and we must discipline our own policies by those standards.

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America today demands absolute and unconditioned sovereignty for itself, except as that policy is modified by the Kellogg Treaty, but denies that attribute to other nations. We have had one theory of government in withdrawing land ownership from Japanese in California, and a contrary policy in protecting Mexican investments. Our only consistent theory has been that might makes right.

It is bad for a nation to have an arbitrary theory of international relations which it must violate in practice. By our doctrine of the unlimited sovereignty of nations we make of ourselves international outlaws. Should we develop a reasonable view of international relations, we might find our positions to be sound in both cases cited.

Limitations of National Sovereignty. Wise international policy will develop principles and methods for preventing or relieving excessive differences of pressure between nations, and any policies or conditions which tend to develop such pressures are proper subjects for international law.

Some of the chief causes of international stress have heretofore been considered purely domestic concerns. The stimulation of a high birth rate, the maintenance of low standards of living and wages, regulation of immigration, and restriction of imports and exports, are such issues. We must come to recognize the broad principle that any governmental policy which creates dangerous international tension is a proper subject for international concern. We must ultimately rely for protection, not upon force and the doctrine of absolute sovereignty, but upon the essential reasonableness of our position.

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IV

POPULATION AND POLICY

National policy must concern itself with a right balance between fecundity and individual development. The resources spent on one are not available for the other. If fecundity runs too low, outside pressure may break down barriers and replace the existing stock. That may happen to America, where immigration restrictions are beginning to be nullified by the importation of Mexicans. Birth control may go too far.

In countries where pressure of population is great, national policy might well promote smaller families and higher standards. Such a program may not result in race suicide or even in permanent race restriction, for wherever unusual quality is achieved by any people, all barriers fall before it. That people will go furthest which most wisely apportions its vital resources between fecundity and nurture.

The Greatest Good. America and Java have contrasting standards of well-being. In Java a dense mass of thirty million people keep a narrow margin between themselves and starvation, and do not expect much from life but bare existence. The greatest possible number of lives is tacitly assumed to be the greatest good.

In America high quality for the individual life is the controlling desire and, within limits, the fewer young lives to nurture, the higher can be the standard of well-being achieved by each. This American policy can be carried too far. Already we look to foreign labor to do

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unskilled work. If this tendency to import menial labor is allowed to continue it will bring the old cycle of serfdom and revolution.

The recent immigration laws in their general results are a wholesome check, and should be supplemented by restrictions applied to Mexico and, if possible, to Porto Rico. In time we may become able to judge well enough to admit those of such high quality that they would unquestionably raise the level of our population.

When intelligently directed, the American policy is sound. Overpopulated Asiatic nations would like to populate America as well, and to establish here their standards of life. There is a conflict between fundamentally different standards of value. In several thousand years Asia has failed to rise to any higher control than that of economic and biologic pressure. Now America undertakes another solution in which the high quality of the individual life shall weigh, as well as the number of lives.

This great experiment in living is of profound import to the race. If America can maintain its barriers for a few generations, as perhaps France and Australia cannot, and if Americans can do without the serfdom of imported labor, the world may be so impressed with our high standard of individual well-being that our way of handling the population question may be everywhere adopted, and an age-old problem of the race be solved. In the exclusion of Asiatic immigration, we shall in the long run serve Asia as well as ourselves. She will be benefitted more by a new standard of values than by relief from immediate pressure.

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V

THE CONTROL OF MIGRATION

The Pressure of Populations. Many international issues are fought out without being clearly understood. Changing pressures of population, as peoples vary in fecundity or well-being, cause many conflicts. With real issues obscured, settlements often contribute little to international law.

World harmony would be promoted by recognition of general principles which would provide a valid and effective basis for dealing with unequal pressures of population.

Facts Concerning Population. In a century world population has more than doubled. Immigration does not permanently relieve pressure of population.

Some overcrowded nations, such as Italy, Japan, and Belgium, condemn birth control and encourage a high birth rate. Some, like Switzerland and Holland, with birth control openly taught, have overproduction of high-grade people.

Some nations have a concept of values in which quality of life is considered along with quantity. This standard requires limitation of population. Its fulfillment would be nullified by unlimited immigration. Some nations, like Australia, perhaps incline to absurd standards of desirable sparsity of population.

There are differences in the cultural and genetic qualities of individuals who wish to emigrate, and in the contributions they can make to a new environment.

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The following code is suggested in contrast to the international anarchy which now exists concerning emigration.

Twelve Points for a Migration Policy

1. As the field on which human adventure must be pursued, the earth belongs to mankind as a whole.
2. Right to control its occupation must rest ultimately on the effect of that control on human welfare. Accident of present occupation does not confer on a people the right arbitrarily to prevent immigration.
3. International policy should favor migration which tends to raise the quality of world population, and should discourage that which tends to lower such quality.
4. As ability increases for measuring biological and cultural qualities, migration should be allowed which raises the eugenic and cultural levels of the receiving nations, and any nation should be allowed to prevent immigration which would lower the average quality of its population.
5. Marked excellence, representing biological or cultural inheritance, should be free to migrate at will.
6. Any nation, however backward, should have the right to prevent influx of persons rating low in human quality, for public welfare requires that sparsely settled regions be reserved for good stocks and cultures.
7. The optimum density of human population is yet to be determined, and a nation should be supported in any intelligent effort in good faith to attain new standards of worth and welfare through controlling the density of population. A country making such an effort might

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limit immigration to persons ranking with the best third of its present population. Control of immigration should be in some such relative ways, not by absolute or arbitrary prohibition.

8. A nation which by the high quality of its social, political, and economic life has created superior living conditions, should not be required so to open its doors that its superior standards would be submerged by influx from nations less skillful and intelligent in managing their affairs.

9. Desire to maintain ethnic purity is not in itself a valid reason for excluding immigrants, but some degree of racial discrimination should be allowed until the facts of race equality or inequality, and of racial mixtures, are more definitely determined.

10. There can be no permanent solution of the population question without birth control. A nation which intentionally and indiscriminately stimulates a high birth rate and suppresses knowledge of birth control cannot properly demand outlets for its surplus on the ground of overpopulation.

11. Reasonable recognition should be given to immature peoples who are on an ascending curve of culture, but who require time to express their innate genius, unsubmerged by peoples who already have reached cultural maturity. The world cannot afford to lose the unique contributions of such peoples.

12. Reasonable doubt as to the total effect on human welfare of any movement of population should be resolved in favor of nations wishing to control the quality

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of their own people. Interference with domestic affairs should be limited to clearly defined cases.

Peace Through Reasonableness. These seem complicated conditions, yet such factors affect practical policies. By giving them clear expression we may reduce accident and caprice in determination of international affairs. Codes to express such policies would be imperfect, but so are codes to control ownership and inheritance of property, the distribution of taxation, and the determination and treatment of criminals and insane.

What seems very complex in theory, through usage and familiarity often becomes practical and desirable. Migrations of populations can be controlled for the general welfare by the recognition of general principles.

Wholesome adjustments of populations can be made peacefully by means of population filters which will select quality, while allowing equalization of pressures. With great inequalities of pressure arbitrary barriers will leak by the smuggling in of undesirable aliens or will break with war. The only alternatives to evasion and war are international reasonableness and scientific policy.

V I

TRADE AND WAR

Absolute national sovereignty is a false doctrine, sure to produce international stress and war. Any policy of a nation which greatly affects the welfare of another is a proper subject for international consideration.

The assertion that "most modern wars are about trade" tends to be true because nations claim absolute

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trade sovereignty within their borders. If they will give up this claim and rely on justice interpreted by international law, "trade wars" will cease.

Trade Wars versus Trade Laws. War and law are alternative methods for the solution of international issues. The occurrence of war is a confession of the absence of law. Absence of law is a primitive and unfinished condition of human affairs. To whatever extent just principles of action are formulated and enforced, there is no further occasion for war.

If one nation is employing a large part of its men and resources to supply another with certain goods, then an embargo or high tariff suddenly imposed by the receiving nation may be almost as disastrous as war. The world must realize that trade is not a private matter for irresponsible national control. National barriers against trade should be erected only according to rules of good will and fair play, defined by international law.

Trade versus Migration. Men like to keep their home roots. If they migrate it usually is because of economic, religious, or political pressure. Where trade is free, men prefer to make and send abroad goods, rather than to migrate. If free movement of goods is blocked by tariff or embargo, men tend to relieve inequalities of economic pressure by moving themselves from the less favored to the more favored regions. The freer the movement of goods, the less will be migration for economic reasons.

In the seventeenth and early eighteenth centuries men came to America largely for political or religious freedom. Later our high tariff barriers accentuated our eco-

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nomic superiority, and there was a great influx from economic motives. Today with both high tariff and immigration restrictions, economic and population pressures will be greatly increased.

In trade, as in immigration, it is possible to set up standards of fair play which will tend to reduce excessive international inequalities, and contribute to general well-being.

Principles for International Trade

1. The natural resources of the earth should be equally available to the commerce of all nations. To use national sovereignty to monopolize natural resources is wrong.

2. Tariff barriers are not justified to intrench accidental natural prosperity, such as that resulting from our exceptional virgin resources, but only to protect reasonable and wholesome social or governmental policies.

3. Tariff barriers are properly used to protect against unfair competition. Belgium boasts "an abundant labor supply"; which expression means that men work for bare miserable subsistence. Workers in Belgian steel and cement plants do not receive a third as much as those in American plants.

If this condition were looked upon by Belgian industrialists as a misfortune, their plea for open markets might be sound. However, some of the largest of them see industrial servitude as an advantage, and deliberately encourage a high birth rate to insure this "abundant labor supply." A nation with higher standards is justified in erecting tariff barriers against such competition.

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With important qualifications, the American position, that import tariffs should represent the difference in standards of living at home and abroad, is good. Under wise international trade laws, tariffs would protect against competition which would endanger sound standards. Switzerland, which endeavors to maintain high living standards and to compete by intelligence and skill, should have freer trade outlets than a nation which maintains its economic advantage by exploiting its workers. Under such a policy every nation would try to win a favorable rating by raising living standards, and by finding profits in intelligent, skillful production.

The International Labor Bureau of the League of Nations is working effectively to eliminate unfair competition by securing general approval of treaties, for minimum wages, for restricting the working hours of women and children, and for promoting security from industrial risks. By removing unsound industrial practices the need for protection by tariff barriers is being reduced.

4. A nation should have a right to protect "infant industries" until they have reached normal stature.

5. Permanent subsidy by tariff or otherwise for industries that never can compete with cheaper foreign production, is unsound. A protective tariff on sugar in America is an example. It only keeps alive an industry that is uneconomic in view of far cheaper production in warmer regions.

6. A nation should have a right to protect its industries from unfair trade practices.

7. A nation should have a right to restrict trade where

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necessary to fulfill sound social aspirations. When Norway desired to enforce prohibition, Spain brought pressure to compel importation of her wines. Such pressure would be contrary to sound international law.

8. A nation should have a right to protect itself from sanitary dangers. America has imported plant pests, like the Japanese beetle, which have caused countless millions of dollars of loss. We are justified in the present policy of prohibiting the introduction of foreign plants and animals, with the menace which such import entails.

In short, there should be no arbitrary tariffs or other unregulated restraint of trade among the nations. Only such restraints should exist as conform to principles of justice and fair play, expressed in international law.

VII

NATIONAL MENTAL HYGIENE

A deranged, hysterical, or misinformed man may act contrary to his true interests. The same is true with nations. Like men they are subject to irrational fright, to unfounded suspicion, to hysteria, and to delusions. Like an individual, a nation can be made morbid by propaganda. Today war is due to these defects of national sanity and wisdom more than to real conflicts of economic or ethnic interests. World peace requires most of all good national psychiatry.

Subjective Causes of War. When Karl Marx announced the theory that historical movements are determined by economic conditions he started a profound revolution in the treatment of history. His theory has

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been widely accepted and today many historians hold that practically every major historical event can be explained by a knowledge of the economic factors involved.

Marx's doctrine has been carried too far. "Man does not live by bread alone," and many of his actions, both individual and social, cannot be explained by economic influences. If Lincoln and Napoleon had changed places, the history of both hemispheres might be greatly different. The spirits of men vary in some degree independently of economic factors.

For many years normal young Americans of good intelligence have gone through the Government military school at West Point. With comparatively few exceptions these men have become convinced that war is a normal human institution that cannot be dislodged, and that must be taken for granted and prepared for. Similarly a large number of normal young Americans have gone through Swarthmore College. To a large degree they have come to believe that war is an outgrown institution, which can be eliminated, and that preparation to eliminate it is more important than preparation to pursue it. Education largely determines whether war shall survive.

Economic conditions play a part in determining war or peace, but not the entire role, and they are now less important than mental states. War is coming to be an economic loss to victors, vanquished, and neutrals, and can be perpetuated only by morbid or cynical states of mind induced in the various peoples. Whoever determines the state of mind of the world determines war or peace.

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Mental Disarmament. A nation is not prepared for war unless its people believe war to be desirable or necessary. In a democratic community the first step toward military preparedness is the development of a state of mind. There must be a potential enemy. Formerly for us it was Japan. Today it is England. Lacking any single nation to fear, we may soon become suspicious of the League of Nations.

Fear or suspicion of other nations is absolutely essential to stimulate preparedness. Good will must not grow too strong, or need for preparedness will not be felt keenly enough. Fear, hatred, and suspicion on our part arouse the same feelings in our potential enemies. Then, with the good military doctrine that the most effective defense is a vigorous offense, we have the process complete, waiting only for circumstance to supply occasion for war.

Preparation for war is now a chief cause of war. War can occur through the nurture of fear, hatred, and suspicion, even when each nation involved knows it will be an economic loss, and will bring grave danger of social and political revolution.

Military disarmament cannot be effective unless accompanied by disarmament in thought and feeling. If each nation waits for others to take the first step, there will be no disarmament. The nation which takes the first steps will do so at some temporary risk. The stronger the nation the better it can afford to take steps toward disarmament in spirit and in military preparation.

This disarmament of the war mind should be gradual and reciprocal. America should not suddenly and com-

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pletely disarm while other nations are still war-minded. But we can take first steps and invite other nations to co-operate. No single effort will suffice, for diplomatic and military cynicism will disbelieve and misinterpret; but sustained and consistent desire for peace, actively pursued by definite and practical steps, gradually will change the temper of other nations. American adhesion to the World Court and to the League of Nations would count enormously.

CHAPTER ELEVEN

Education

The following paragraphs on Education are from various issues of Antioch Notes, and lack the coherence of intentional sequence.

I

THE FUNCTION OF EDUCATION

The Key. "The community's duty to education is its paramount moral duty. By law and punishment society can regulate and form itself in a haphazard and chance way. Through education society can formulate its own purposes, can organize its own means and resources, and can shape itself with definiteness and economy.

"It is the business of every one interested in education to insist upon the school as the primary and most effective instrument of social progress. The art of giving shape to human powers is the supreme art."

—JOHN DEWEY.

II

The American School. In most towns in the western half of America the public school building completely dominates the community. In this structure the people, by a great coöperative effort, have given expression to their highest common purpose. As a universal influence for building personal and social character, the school is re-

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placing the church and is competing with the home. For good or ill, the school is making America. What it is today, America will be in a generation. Education is the chief business of our country.

I I I

The Filter. Human culture flows down from the past, a mixed and turbid stream. It is the very water of life for men, but polluted by superstition, hatred, prejudice, and indulgence. No civilization ever was saved by the abundance of its traditions. A pure mountain brook may support the health of a community; a polluted river may infect a nation.

Education should be a filter, straining out of the stream of tradition the waste and filth and debris, passing it on crystal clear and refreshing.

I V

Selection. Any single generation creates very little of its own culture. Customs and opinions are the accumulation of ages. Once originated, a custom or outlook continues indefinitely until interrupted by some other influence. Much of what we call inborn racial character is but social tradition.

Follow back the gentleman with his cane, and he merges into the savage with his war club. The Christmas tree is an unbroken tradition from North European tree worship. Metropolitan New Year's Eve orgies trace back without a break to the Roman Saturnalia. The war spirit and excessive nationalism perpetuate herd solidarity. Chivalry, generosity, and friendship are similarly transmitted.

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Whether good, bad, or indifferent, traditions continue indefinitely, unless contact with the past is broken, or until they are crowded out by other usages. As communication spreads over the earth, people come into contact with a continually increasing variety of competing traditions, of which they can absorb but a small part.

Some of these are stimulated by commercial exploitation. The most recent inventions are used for transmitting the oldest outlooks. Prurient tabloid dailies, suggestive magazines, and vulgar movies perpetuate traditions which probably have continued without a break from pre-human times. Because of their widespread circulation these agencies threaten to standardize American minds on their level.

Against these destructive elements stand the home, the state, the church, and the school. At their best they fight for those traditions which count for fineness and strength. In different periods different institutions are supreme. Today it is education.

In the relentless competition of custom and tradition for lodgment in men's minds, education is the great selective agency. If it does its work well, superstition, prejudice, bad taste, vulgarity, and indulgence are crowded out, and intelligence, integrity, critical inquiry, good will, self-control and a sense of beauty find room. Only as education makes wise selection can the best values survive.

V

Responsibility. "If the salt have lost its savour, wherewith shall it be salted?" We must rely upon educa-

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tion for turning the present into a better future. If it becomes perfunctory, if it centers attention on a few interests and fails to see life as a whole, if it forgets purposes and is concerned only with methods, then the future may be dark.

Choice. America, like a child, is rapidly developing and maturing outlooks and traits which, once established, will largely determine its lasting character. If we can survey the whole cultural inheritance of mankind, select the elements of universality and of most enduring values, and weave them into the texture of our national thought and life, we can forerun a greater and finer civilization than the world has known. Education in America must mean nothing less than this.

V I

The Business of Education. That is the best ordering of life which makes the truest and fullest appraisal of relative values, and develops character, intelligence, and personality in accordance with that appraisal. Education must survey life as a whole, striving to escape provincial, obsolete and temporary standards, and to achieve those that are universal.

It should observe what qualities of personality are more important, and the relative importance of each; which are adequately or excessively stimulated by common life, and which are in need of nurture. It should strive constantly for symmetry and poise, encouraging all significant qualities that are under-developed, and reducing emphasis upon those currently overrated.

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The Outlook. America is unique. Seldom before, and perhaps never again, can history record a great region being occupied by men from nearly every land, coming voluntarily to work out their own destiny. Here, with varied inheritance of blood and culture, they pour into the melting pot, to emerge a new people with no counterpart on the earth.

Only in part are the new patterns of life the products of geography and climate and of blood. If we will, we can deliberately design our future. We can survey and appraise the whole cultural resources of mankind, taking or rejecting as judgment directs. We can observe where tradition fails, and where the synthesis of new methods is good. In this process, judgment becomes more inclusive, and there is increase in capacity to go beyond precedent with new creation.

This rare opportunity makes education in America very different from education in Europe. There its chief recognized business is to carry forward well-established traditions, and to trace them back to their roots about the Mediterranean.

Great forces work upon our heterogeneous population, impressing upon it uniformity of life and thought. The newspaper, radio, moving pictures, and commerce with national advertising, seek present profits, with no great sense of responsibility for our cultural future. In contrast to these, or filling in the gaps where they fail, American education stands as a great constructive force for creating a new world. Its effort to develop the full cultural possibilities of a whole people is a new phenomenon.

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The very size of the job is unprecedented and staggering. Were ever imagination and romance and the spirit of manifest destiny visible on a greater scale? Did ever an undertaking so challenge thought, skill, and courage?

The American Aim. European education continues the old tradition of preparing small groups of educated intellectuals to lead a relatively inert mass. America has larger hopes. It is endeavoring somewhat blindly to explore the whole range of human capacities, to discover what can be added to the life of every person to give it the greatest range, satisfaction, and value.

The proportion of young people attending secondary and higher educational institutions is five to ten times as great in America as in England, France, or Germany. Temporarily our methods seem to serve mediocrity rather than the best intellectual ability, but the American ideal of inciting everyone to his highest possible level of activity in time will find expression in a great variety of educational institutions, each endeavoring to give best expression to some type of human energy. Limited objectives like those of Europe can more quickly bring excellence, but the American ideal finally will achieve greater dignity and range.

VII

Exploration. Why are men commonplace—satisfied with small affairs and slovenly work? Academic discussion of heredity and environment cannot answer. Before the Renaissance, Europeans seemed by nature content with ignorance. Before the coming of Jesus they

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appeared to lack aspiration. In each case great stimulus discovered unsuspected qualities.

Education must explore personality to arouse latent qualities and powers. Until then we cannot assume that commonplaceness is innate.

Opportunity. Tradition imitates and adapts. Creative intelligence designs and invents. Savages fell a tree across a stream. Civilized men smelt ore, roll steel, calculate stresses, and build great bridges. Education and government are among the last institutions to submit to analysis and design. Both abound in opportunities for improvement by scientific study of human nature and intelligent adoption of conscious aims. As revolutionary results are possible in education as in engineering.

VIII

INTELLECTUAL HYGIENE

Though the varying winds of circumstance wreck many a good sailor, and often carry fools safe into harbor, yet as a rule it is the good sailor who reaches port. Men commonly fail or succeed in proportion to their innate ability. The attitude of attributing failure to external circumstance causes much ill-being. To acknowledge limitations without losing courage, and to build one's life upon what one is, rather than upon what it is pleasant to dream one's self to be, is a health-giving process.

Valor and Discretion. Mahomet went to the mountain when it would not come to him, and showed wisdom in accepting an inherent limitation. On the contrary, Demosthenes, refusing to surrender to an inborn limita-

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tion, practiced speaking with pebbles in his mouth, overcame his inborn defect of speech, and became the greatest orator of Greece.

Young people do not know when to imitate Mahomet, and when Demosthenes. They often yield to superficial limitations of health, self-control, and aspiration, because society sets the example of easy surrender. On the other hand, our graduate schools are clogged with those who futilely drudge after scholarship; and a majority of the men who start into business are doomed to fail because they lack the necessary native capacity or preparation.

Education should make students aware of their powers, should inspire them to build solidly and to adventure courageously, and should help them find opportunity to fulfill their possibilities. But it should help them realize their insurmountable limitations, and be saved the bitterness of hopeless striving.

The Factors of Wisdom. How can we know what limitations are insurmountable? How make true appraisal of our lives?

A liberal education relates men and women to the world of ideas. They inherit the past and learn to make the discriminations which great men have achieved.

The arousing of aspiration leads them to hope and to expect much of themselves, and to spurn mediocrity.

Specific skill in a calling furnishes essential tools of achievement. Without it innate power cannot find expression.

Experimenting with life by trying themselves out

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with real issues gives men and women a measure of themselves that contemplation and study alone can never give.

An opportunity to use one's powers is necessary. Many a person has failed of great living because circumstance never put him into a stimulating or a rich environment.

It is the business of the college to furnish all these elements. If it omits or underestimates any, it falls short of its obligation.

Wonder. "It takes a very unusual mind to undertake the analysis of the obvious." Why does the sun rise? Why does water boil? Why are leaves green? Why do two and two always make four?

Such questions, which seem to ordinary men too ridiculous for consideration, hold the secrets of the world. If, through education, we can stimulate in young minds the habit of wonder and of trying to understand obvious occurrences, we can start a new era of civilization.

Interest and Intelligence. Intelligence alone does not insure accomplishment. It must be driven by interest. Interest alone produces only unproductive wonder and desire, unless enlightened by intelligence. Even these two are not enough. An intelligent and curious man cannot make his best contribution to existing knowledge unless he has the necessary experience and information, and has developed skill in using them.

Here we have the conditions for effective education: intelligent students in whom sustained interest and wonder have been aroused; experiences of their own which

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furnish an effective basis for thinking; a mastery of the already organized knowledge in the field in question; and disciplined skill in sound processes of inquiry. Thus equipped, persons of even fair intelligence can blaze new paths in human interest and well-being.

The Measure of a Life. "The product of a life," says Elon H. Hooker, "is the quality of accomplishment multiplied by its quantity." Copernicus' very limited work revolutionized human outlook, while with Roosevelt quantity dominated. Scholars frequently underrate quantity, while Americans generally undervalue quality. To ignore either is fatal. Education, with life's ultimate purposes in view, should aim to develop for each individual that relative emphasis upon quality and quantity which for him will result in greatest total value of accomplishment.

I X

PRE-SCHOOL EDUCATION

The Field. Organized education approaches steadily nearer to the cradle and to the grave. Once it began at six, then in the kindergarten. Now comes the nursery school. Adult education is proving that men can learn and grow until old age. Gradually we are discovering that every age and every phase of life needs the help of organized skill, intelligence, and experience. Much modern progress is owing to that discovery, and more rapid progress will follow its full realization.

Sequence. Just as a man matures his teeth before his beard, so various elements of personality do not all

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grow simultaneously, but through an extended period. Modern psychology is increasing our knowledge of this sequence. While we find intellectual growth continuing well into middle age, on the other hand we discover that elemental qualities of habit and temperament become permanently set much earlier than generally has been supposed.

So educators are more and more turning attention to the earliest years, when basic habits are determined. "Preschool education" is an effort to understand the nature of early growth, and by skillful guidance to increase the probability of normal development. It is destined to become a very important element in our social life.

Nature and Second Nature. Qualities of temperament and character which are formed very early become so blended with inborn traits that often the two cannot be distinguished. Ask a person in later years to modify traits formed in infancy, and he resents the suggestion as an effort to change his very nature and personality.

As young people come to college some of their most difficult problems relate to traits fixed in the earliest years. Poor health, from the effect of bad physical habits; irritability, selfishness, disorderliness, solitariness, or extreme dependence on others, morbid fears and uncontrolled passions—these often are attributed to inborn traits when they are but the result of very early influences.

The extreme effort necessary to correct such defects, even during adolescence, makes us regret the more the absence of that skill and wisdom which would have established wholesome habits, almost as second nature, during

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infancy. It is with these phases of development that pre-school education concerns itself.

The Nursery School. "People do not change their attitude toward life after their infancy, though its expressions in later life are quite different from those of their earliest days. It is important, therefore, to put an infant into relationships in which it will be difficult for him to assume a false concept of life. The strength and resistance of his body is an important factor in this process. His social position, and the characteristics of those who educate him, are almost equally important."

One need not agree entirely with Alfred Adler in this expression of opinion in order to realize that in the education of a man or woman the very earliest years are the most important of all. Moreover, it would seem to be evident that the efforts of busy, inexperienced, and untrained parents can with profit be supplemented by the help of those who have made a knowledge of early childhood their chief concern.

The nursery school, one of the latest but most vigorous elements of modern education, endeavors to make that contribution. It takes children at a year and a half or two years old, and keeps them until they are ready for kindergarten. For several hours a day it assumes direction of their lives—teaching them fundamental physical habits and attitudes, and putting them into normal relation with their mates.

It overcomes abnormal traits, such as solitariness or willful temper or selfishness, largely through the carefully guided influence of the children upon each other. It com-

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bats extreme dependence and helplessness and overcomes disorder, through the contagious example of associates with whom good traditions are already established. With comparatively little struggle good habits become second nature. Contact of the nursery school with the home educates the mothers in child care, and so tends to reinforce the work of the school.

The nursery school endeavors to provide a normal environment for very young children, just as the modern home has tended to provide a normal environment for adults.

X

THE AMERICAN PUBLIC SCHOOL

While American education continually enters new fields, yet the elementary and high schools, making up our common school system, must remain the backbone of the structure. It is primarily in this system that American aspiration for opportunity finds expression. If our common schools are sound, higher education, vocational training, and all phases of our cultural development will normally flow out of them.

As compared with their innate possibilities, American public schools are still in a rudimentary condition. Mere size has brought premature standardization. Quantity production has interfered with originality. Regimentation has dwarfed initiative. Our schools must continue to evolve if they are to fulfill their destiny.

Experiment. Great conflicts exist concerning basic principles of elementary and secondary education. There

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is strong conviction that the schools never have realized more than a small part of their possibilities. Wise teachers know that only the uninquiring mind can view present methods with satisfaction, or close their eyes to the imperfect results they achieve.

He who says, "I do not want my child experimented on," fails to realize that all live education is highly experimental. To avoid having his children experimented on he must take them to some remote Moslem village, where learning the Koran by heart is the unchanged method of a thousand years, or to some conservative English "public" school, where abundant use of the rod is still a chief educational resource. An American schoolmaster who should revert to certain methods highly approved a hundred years ago would find himself in jail. Any present-day school which is not experimental is probably lacking the living spirit of growth.

X I

THE NATURE OF CHILDHOOD

Diagnosis. Some men hold that childhood is excellence in embryo, that education should provide an environment in which children may develop freely according to the laws of their own natures, and that warps of character are due chiefly to unfortunate compulsions. In the opinion of these people, freedom and opportunity are the chief needs of childhood.

Other people hold that biological evolution has not progressed far beyond the animal stage, that the finest elements of human civilization are a slow social accumu-

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lation, and are not native born. They believe that true educational method, therefore, lies in discipline, in pruning off the wild nature of the child by a regimentation of his life, and in grafting upon the wild native root the finer growth of human culture.

To follow either of these theories to its ultimate conclusion will result in educational monstrosity. The truth lies somewhere between; just where, we can find out only by daring but cautious research and experiment.

Discipline. Thomas Edison, undisciplined by academic regimen, invented the incandescent light, the phonograph, and moving pictures. Millions of European and American school boys had been drilled in the scientific principles involved in these inventions, yet in other cases this drill did not lead to the necessary exploration and adventure.

Drill and regimentation produce skill, but dwarf the creative spirit. Thought patterns become fixed by rigid discipline, and power to break free into new outlooks is lost. American elementary and secondary education is under this menace. The quick and lasting returns from rigid discipline are so obvious that they blind us to the loss of creative power.

To preserve the creative spirit which thrives in freedom, while avoiding slovenliness of thought which accompanies lack of discipline, is one of the great problems of our schools. It must be solved, not so much by administrative devices as by a temper of life which craves mastery, yet keeps the free spirit.

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XII

INVESTMENT IN EDUCATION

Reinvestment. It is right that the present should pay for undertaking to establish a great cultural inheritance, for our great prosperity is based on prodigal consumption of our stores of coal, oil and ore, and of our rapidly waning soil fertility. That prodigality can be justified only if it leaves the maximum residue of enduring value.

Most wealth in its expenditure is "sunk without a trace;" nothing is left which adds to the permanence or value of human existence. A sound economy will strive to overcome this tendency, and to transmute present prosperity into lasting value.

Nothing of human origin endures so long as the habits and outlooks of men. The antiquities of Sumeria, Egypt, and Assyria impress one with the fact that European civilization is not a new creation. In thought and in action Europe is a continuation of those older cultures of whose material creations there remain only the pyramids and fragments of buried treasures. An impression written in the mind of man is more enduring than stone.

If American education can give general currency to the finest things in the world's cultural inheritance; and can instill habits of intellectual growth, and the temper of aspiration, of great expectation, of critical and open-minded inquiry, and of adventure—these qualities will continue to enlarge the lives of men and to bear fruit long after our railroads have rusted away and our factories are obsolete.

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We must be forever alert that American education shall realize its full possibilities of productiveness and economy, that the types of educational opportunity we supply shall be more varied than at present, and better adapted to the capacities and traits of the persons educated. But while we must not tolerate waste or inefficiency, education ought not to be thwarted by short-sighted limitation of support. Americans who see into the future will grant ample resources to public education.

Quantity and Quality. Even the finest relationships, if very common, tend to become commonplace, and to lose their glory in the hands of stupidity. Education in America faces this danger. The whole system labors under the necessity for quantity production. Growth in numbers being educated has been so rapid, and the supply of well-trained teachers with aspiration, imagination, and intelligence so inadequate, that wholesale methods could not be avoided. Arbitrary standards introduced to improve the average teaching often neutralize the spirit and work of the best teachers. Appropriations for education, though great, fall far short of providing good training and of paying for a fine quality of service.

Against these obstacles American public education is making a great fight. Probably never before in history has so much well-directed intelligence been used to educate a whole people. But in addition to education in the mass we must have pioneers exploring the path ahead and arousing aspiration. Otherwise education may become routine and the spirit of adventure may die.

With more students in college than were in high

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school a generation ago, higher education has not escaped the evils of quantity production. The effect on students as they enter college sometimes is lack of initiative and responsibility, and the habit of looking upon education as an inevitably dull routine.

College should endeavor to see the whole implication of education, to realize that it will do far greater things for us than we have yet realized from it. It should endeavor to make education personal adventure and conquest, rather than established routine, and to develop leadership by giving exceptional opportunity and responsibility to exceptional students.

XIII

ENERGY

Release. The fact that men cannot endure great physical exposure does not necessarily imply a lessening of vigor. Man's ancestors used much energy in growing hair to keep warm. Man delegates that job to the sheep, and uses for more distinctively human endeavor the energies released. Civilization progresses as men find burden bearers, and save their own energies for other use. Recent great increase of control over physical forces leads to larger freedom.

Growth. The total energies of an individual may be greatly increased by well-directed effort. Fine physical condition achieved in youth is a life-long resource. Strong character comes when young people consistently throw themselves into situations of difficulty and hardship, both physical and mental, and develop habits of mastery. An

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experience tragic in its difficulty, if frequently repeated, may come to have the zest of desirable and interesting adventure.

This fact, that the total energy of one's individual life can be increased, that repugnant or impossible undertakings may become endurable, and even interesting, that a man can actually change the caliber of his life, and be at home on the new plane, is one of the great truths of human existence.

There are limits beyond which experiences of stress are not productive. Excessive strains may deform character or break mental or physical health. While one person may shrink from moderate difficulties, another may go beyond his strength. One is fortunate who possesses the judgment or the guidance to discover wise limits of effort.

Adjustment. There are great differences in the total energies of individuals, and perhaps there are racial differences, but we have little evidence of change in the general energy capacities of mankind during the life of the species. Man as a species has made his great gains, not in increase of his potential energies but in the effectiveness with which he develops and uses those resources.

Clothing, shelter, and fuel save bodily work. The vehicles which man builds outrun his feet, and arms of steel make his muscles seem inconsequential. This release from physical effort formerly applied to few functions or to small classes of men. In America it is now becoming universal. Ability to direct physical forces is more in demand than bodily effort.

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Our present rush for education is dim recognition of this change, and a blind effort to meet the new conditions. Educators are puzzled, for many who come to be educated can express themselves effectively only through muscular effort.

The Ineffectuals. There is a type of education which consists almost wholly of absorption. We see men and women who have learned and learned and learned, who are hypercritical of the imperfections of society, and who yet are as ineffectual as infants in either intellectual or physical creativeness. The newsboy on the street corner is far better educated in self-reliance, mastery, and accomplishment.

American education is generally subject to this criticism. The self-reliant initiative which has characterized America is not proof against unlimited neglect and abuse. Unless action can keep pace with intelligence the growing dependence on others of the average American may have serious consequences.

The developments of modern life have changed the form in which energy may profitably be expended, but still it remains true that it is energy, guided by intelligence, which gives life significance. Education of the energies is no less important than education of the intellect.

CHAPTER TWELVE

Proportion in Education

I

SPECIALIZATION

As An Anthropologist Sees It. "Specialization can be defined as adjustment to a part of the environment, while generalization is adjustment to the whole of environment. It is the lesson of the ages that specialization gives temporary advantage in a narrowing field, and when competition catches up the only way out is still further specialization. In the end a harsh change in the circumstances of life is sure to come and the attenuated specialists go down and out, while the sturdy generalists survive."

—HERBERT J. SPINDEN.

Distinguished or Peculiar. To be distinguished is to have more than ordinary quality in some respect. Many people, craving distinction and not having paid the price, imitate it by parading peculiar weaknesses. One boasts he knows nothing about practical affairs, another that art means nothing to him, another that he is fastidious about food.

Diversities of character and personality are admirable when they represent different kinds of excellence, but not when they reflect peculiar weaknesses. Unbalanced education may be the cause of peculiarity but not of distinction.

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Supply and Demand. The National Industrial Conference Board reports that of about 1,500,000 men in American commerce and industry ranking above the grade of foreman, about four fifths are engaged in general work of administration, and one fifth in specialized work as technicians and experts. In our technical and professional schools conditions are reversed. The greater numbers of students are preparing for specialized technical work in such professions as engineering, medicine, and law, and the smaller number for the more general functions of business.

The Next Step. American higher education has aspired chiefly to excellence in specific fields, and not to the development of well-proportioned lives in which each field has made its best contribution in right relation to all others. This lack of proportion is one of its chief defects. Educators commonly express their sense of values within restricted fields, while vital concerns outside those fields are ignored.

Technical schools largely limit teaching to technical courses, and liberal colleges commonly overlook vocational interests. Though human issues are decided chiefly by intuition, which at its best is the fruit of wide and representative contact with life, yet few colleges provide such contact. Many educators defend unbalanced education, and deny the validity of finely proportioned personality as the chief educational aim.

The next step in education is a practical recognition of symmetry. And the center of symmetry should be the personality of the student, who must be inspired to co-

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ordinate his interests through breadth of outlook and to develop a sound sense of relative values.

II

THE UNIVERSALS OF EDUCATION

Minimum Equipment. There is a minimum educational equipment which it is desirable for nearly everyone of college caliber to acquire; not that people should be alike, but that they should alike be free from ignorance, incompetence, and commonplaceness. This fact is recognized in elementary school programs. Their chief business is to teach the universals.

Antioch introduces no new principle in requiring a wider range of study and experience than most colleges, as a foundation for specialization. It simply is raising the standard of this minimum equipment. The last century saw an enormous increase of knowledge, much of it so significant for the interpretation and conduct of life that its possession should be universal. Antioch undertakes to reappraise the universals of human concern and to present them in proportion to their relative importance and to their need for organized channels of dissemination.

Types. The most effective life as a rule is one in which creative intelligence and imagination are stabilized and disciplined by practical judgment and by an appetite for accomplishment. If nature has provided intelligence and imagination, but has left one an unpractical dreamer, then often it is possible by education and environment to develop sound judgment and disciplined energy. If nature has created an unimaginative, practical man, then an edu-

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cation of intellectual interests often can greatly supplement those native traits, and produce a man of liberal temper.

Mark Twain and Abraham Lincoln were imaginative dreamers stabilized and made productive by contact with reality. Two or three of our foremost educational administrators are men of objective type, whose cultural environments have deepened and broadened their outlooks, and helped them to well-deserved eminence.

The writer has just been interviewing some graduate engineers who were seeking employment on an engineering project. He is impressed anew with the fact that in many cases fairly good minds complete specialized technical courses and emerge provincial and unawakened to intellectual interests. Conversely, we see persons capable of creative thinking whose "liberal" education leaves them with no hold upon reality.

The Education of Interests. The interests the student brings to college commonly are immature and accidental. His choices result not alone from innate consciousness of his nature and needs, but from college gossip, vague ideas of what knowledge is important, and from accidental circumstances of many kinds.

The college must correct the student's outlook, direct his attention to major issues, and broaden his appreciations, or it fails. A chief aim of Antioch is to redistribute the student's interests and make them coincide with fundamental and universal issues.

Burrowing and Smattering. Before Wells' Outline of History appeared, a teacher of history was sought who

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would undertake presentation of the whole course of human affairs so that the student might have a synoptic view of human progress. Many teachers scorned the idea. They were specialists, taking limited phases of history and attempting to burrow deeper than any one else. This process gives the comfortable feeling of doing research and often saves the trouble of thinking in terms of principles. Scholarship and detail are not synonymous. To exclude comparatively unimportant details and to bring major facts and principles into perspective requires a disciplined mind, and is not "smattering." To learn the details without discrimination and perspective, is burrowing, and not scholarship.

In the field of the student's major life interest he has abundant occasion and need for pursuit and subjugation of details. In many fields, however, he will be served best by striving for a synoptic view and for an understanding of major and controlling forces and principles.

The Making of Teachers. Many teachers' colleges and state boards of education overload teacher training with courses in pedagogical methods, often until there is little time left for future teachers to become educated men or women. The best teacher is a widely educated man or woman, whose mind and spirit are so well equipped that pupils seldom come in vain for enlightenment and inspiration. While educational technique is necessary, it should not be carried so far that the teacher becomes a skillful technician, but not a source of light.

We have tried to get at the secret of teaching in European secondary schools, in which boys or girls of eighteen

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are commonly two years ahead of those in America. To some extent this acceleration results from an almost tragic rigorousness and intensity of discipline which we may well hesitate to emulate, but largely it is because the European secondary teacher is broadly and liberally educated, and qualified to meet the mind of the student in many fields. Knowledge becomes an integrated whole, and not a series of unrelated exercises.

It may be that European emphasis on the classics is a hindrance in this process, that our more liberal and modern-minded American programs will produce even finer results as they achieve the same cultural maturity and as secondary education attracts more teachers of the same fine qualities as in Europe. The excellence of European secondary teaching is due to this range and maturity of personal outlook, growing out of the slowly accumulated richness of national culture, rather than to formal educational policies.

III

THE CHOICE OF COURSES

The Pressure of the Curriculum. What subjects in the liberal college curriculum will contribute most toward giving the student a balanced outlook? Seldom a month passes but that someone suggests a subject which he thinks should by all means be added to the required courses. These suggestions cover old subjects such as Latin, the absence of which indicates neglect of the classical tradition; and new subjects, as home decoration, omission of which, we are told, shows lack of progressiveness.

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Decisions as to what to include and what to reject are made more easily if we keep the principle of the budget in mind; that is, if we give attention, not to absolute, but to relative values. The principle of the budget is the principle of weighing relative values. The refusal of a place on the required program for any subject does not mean a denial of value to that subject; it simply means that, in the opinion of the faculty, it is less important for meeting the actual issues of life than the subject it would have to displace.

It Does Matter. The president of a technical school said recently that since all well-taught subjects are cultural, technical subjects alone will provide a liberal education. A liberal college president has remarked that it makes little difference what subjects a student pursues if he definitely masters a few. With the liberal college system of "majors and minors" the student may escape all contact with great fields of human concern. The demand that other fields be "touched," frequently is only a gesture.

It does make a difference what one studies. No mastery of engineering will take the place of history and literature. No discipline in history and literature will prepare one to act intelligently where biological or physical facts are to be recognized or interpreted. *What* a student learns is important, as well as *how* he learns.

CHAPTER THIRTEEN

The American College

I

THE FUNCTION OF THE COLLEGE

The American College is not secure. It has a manifest destiny which is but dimly perceived and haltingly pursued. Its business is to orient and to integrate personality, to develop the entire mind and character of the student.

Unless it sees its vital work and does it, the college will be ground out of existence between the upper and nether millstones of the graduate school and the junior college. All its endowments will but prolong the process.

The College and Tradition. The best educated man is he who has selected from the infinite resources of tradition those elements which best contribute to his most significant development. Even original, creative thinking needs the stimulus of example and inspiration to bring it into being. The habit of originality of itself is a tradition.

The college should undertake to make a survey of the whole mass of tradition by which men live, or by which they are burdened, and to present to its students those elements which seem to be of most universal value. Difficult as that undertaking may seem, it can be accomplished better by an organization of trained, experienced men and women who set themselves definitely to the task,

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than by the undergraduate student who comes to college with immature and accidental interests and dislikes.

Discrimination. In every department of life we must forever meet this issue of separating the priceless elements of our inheritance from those which are obsolete or deadly. The reactionary would keep his whole inheritance for fear some good might be lost. The radical, one who pulls things up by the roots, would cast it all away because of the evil it contains.

The problem is never so simple. The good and evil are mixed together and frequently look alike. Only skill, knowledge, discrimination, and wisdom can distinguish them. Liberal education at college should develop ability to replace blind "radicalism" and blind "conservatism" by the capacity and desire to discriminate.

The College as Pathfinder. Before Copernicus' discovery men believed the earth to be flat and the center of the world. Known at first only to scholars, his theory spread by way of the universities until now most small children have a rough idea of the solar system.

Until, through college-trained men and women, such new concepts as the scientific method, Mendelianism, the structure of matter, evolution, and geologic history, become a general possession, the college should continue the work of laying that basis of general knowledge which should precede or accompany specialization.

Transition. Emerson remarked, "It is as easy for the strong man to be strong as for the weak man to be weak." But for the weak to become strong, "Aye, there's the rub." That process calls for all the resources of youth.

The rush to our colleges is partly a vogue. Partly it expresses youth's willingness to pay any price in discipline and effort necessary to grow to larger stature. Such aspiration we must respect and honor. When it asks for bread, we must not give it a stone.

Tradition. Scholarship does not create originality. At best it only equips it for creative work. The traditional mind remains traditional, regardless of its erudition. In fact, an excess of erudition may lead one to worship the source of his light rather than to turn it upon the world about him.

The American college at its best is *sui generis*. It has no counterpart in Europe. In its essential quality it is a growth of the soil and spirit of America, and not a replica of the English college. But to traditionally minded mentors of education, the American college is an ugly duckling. They are puzzled at its small likeness to the European institutions they believe to be its parents. In its awkward, unskillful immaturity, they do not see the growing swan.

So they use their power and prestige to transform it into a familiar duck. Failing in that, they turn the creature out to starve, and concentrate their attention upon more proper offspring.

The hardest task for a new people is to believe in itself. Northern Europe became Latinized to the hurt of its own genius, because "authentic" culture came from the South. Otherwise in Britain more such indigenous spirits as Shakespeare, Cromwell, Bunyan, George Fox, Burns, and even Milton with his ostentation of erudition,

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might have played their parts in her destinies.

In America our academic men have an intense feeling of inferiority to Europe. We have not the independent insight to realize that the indigenous institutions our critics hold in contempt are immature stages of growths of novel type and of splendid promise.

The Function of the College. The American college is not primarily the home of specialized scholarship, where young men and women, having come substantially to an end of youthful development, undertake to pursue to the limit some special field of interest. It is not primarily a professional school, where time and attention are centered on the mastery of a calling. It is not an institution of indoctrination, where some special views of life or religion or politics are impressed upon growing minds, and where the traditions of special peoples or cults are perpetuated.

It is not primarily an institution of instruction, where the daily lesson is a little more advanced than in the secondary school. It is not chiefly a finishing school, where the arts and graces of society are transmitted, and where one receives the authentic stamp of the cultivated man or woman. It may include many of these elements, but it is not circumscribed by any of them.

The American college is an institution intuitively evolved by the American people, to provide opportunity for the enlarging of life. It is an institution in which incompleteness and provincialism may be cast off, where interest and outlook may become universal, where a larger pattern of life may be set up for emulation. It is a

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place where crudities may be refined, where discipline may be acquired, where every element of body, mind, character, and personality may be brought under the influence of standards of excellence. It is an extension through a longer time of the period of youth and growth. It expresses the faith of the American people that life may be lived by a larger plan.

In the minds of American parents who have bitterly economized to enlarge the lives of their children, of the sisters who have taught school to make opportunity for younger brothers, of the boys and girls who have fought their own ways to higher education, and of the faculty members who have received them, the American college has meant this, and nothing less.

Tides and Travelers. Of varying tides in the affairs of men, some lead to freedom and to larger life, some to decadence. In this conflict of eddying currents, youth steers its course. Where controlled by softness or selfishness it drifts to decadence, led by men who say they are in revolt against discipline. The college should furnish friendship and guidance for those who choose to make a long, hard pull for achievement of values. All else should be ways and means to that end.

Barriers. Many of the seemingly insuperable barriers to human progress and well-being, which are accepted without critical inquiry as obvious and final, in reality are but stage scenery, painted on the canvas of the social mind. Examine some of these towering ice-covered peaks that block our path, and we discover them to be but illusions through which we can make our way to freedom.

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A vast number of the hoodoos and taboos of primitive people are of that character, and we are all in large degree primitive.

Other obvious experiences are exceedingly difficult to understand, and their explanations represent the triumph of the human mind. Between these extremes we find problems of every degree of difficulty. Whenever we can instill in young people the habit of patient, critical inquiry, based on thorough preparation, we have set in motion a process that will remove barriers, great and small, in every field of human concern.

Facing the Music. No element of education is more wholesome and necessary than that of learning to face the facts. Whole classes of men build up theories of exploitation and oppression to account for their inferior status. Many men and women of accidental good fortune build up theories of superior inheritance and worth to justify a continuance of non-productive parasitism. Cowards salve their humiliation by attributing to themselves dignity or sensibility. Cruel men imagine themselves to be especially virile.

When such theories are adopted they close the mind to inquiry into true causes. Everywhere men and women find false content by false reasoning that saves self-esteem.

To redeem men from self-deceit, to teach them to face their traits as they are, is a fundamental duty of education. Its accomplishment would go far toward remaking human society.

The college is the institution where this process of straight-thinking can find its first foothold, and from

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which it can help to stimulate straightforward honesty in personal and social thinking.

Generalizations. Education should open the way for the larger generalizations. In the teaching of science it is not enough to impart information about chemistry or biology. A greater aim is to help students to realize that it is well for all opinion to be founded upon accurate determination of the evidence, rather than upon tradition or vague impressions.

In ethics or morals it is not enough to encourage good will or fair play within one's group. It is well to develop a realization that these motives may be as effective in making for fineness and economy and efficiency in the widest relationships as in the narrowest.

A Lever to Move the World. Why seek only the best quality for Antioch students? Why not give less able boys and girls a chance? Our total resources of time, energy, and money are limited. Expended on average students, they may produce useful citizens of good influence in a small way. Should a student of unusual ability, purpose, and creative power receive the same opportunity, he or she—in business, school, home, or church, in art or in science—may create great social values.

Samuel Armstrong, under Mark Hopkins at Williams College, caught the spirit of his great teacher and reproduced it at Hampton Institute. At Hampton, under Armstrong, Booker T. Washington caught that spirit, and at Tuskegee did another great work. What if Armstrong's place at Williams had been filled by one who could not or would not live a creative life? What if

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Mark Hopkins had educated a hundred more Armstrongs? The quickest way to reach the whole people is first to train leaders determined to make the most of life for themselves and for society.

I

COLLEGE GOVERNMENT

The existence and distribution of capacity for college administration must be determined by experiment and experience. Directive control is not a right, discovered by logic or inspiration, to be applied without regard to practical results.

A college should not be committed to any *a priori* theory of academic democracy or of academic freedom from responsibility. Its business is to discover judgment, vision, and responsibility wherever they may be—in faculty, trustees, student body, and public—and to use them to the utmost for its full and unwarped development.

Among all these contributors to administrative policy, how are we to find our way? They neutralize, conflict, and compete with each other. To simplify the situation had we better ignore all but one or two, and stake the whole issue on them? I believe not. It is the business of the college to appraise all these elements, to endeavor to assign to each the influence it should have in relation to all the others. The development of effective college government is a matter of educational engineering.

Responsibility to Students. College administration is responsible to the student body. The students have aspirations and needs, along with their limited experience.

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They have judgments and appraisals based upon actual classroom contacts. They who eat the pudding of the college teaching have some proof of its flavor. A college administration which does not use these resources of judgment and appraisal is throwing away assets of great value.

Some institutions turn over to "student government" certain administrative functions, especially referring to discipline. Antioch does this, but strives to go further and to secure student judgment, opinion, and coöperation in many college concerns. It also aspires to see its students develop such a recognition of the various sources of judgment and authority that no affairs will be so exclusively the concern of the student that faculty opinion and judgment will not be sought and given genuine consideration.

Such relations must grow out of mutual respect and good will, and not from arbitrary delimitation of student "rights" and faculty "rights."

Trustees, Parents, and the Public. There is a tendency in some quarters to talk of academic freedom as inconsistent with responsibility to trustees. The college trustee is a sound institution. By bringing wider experience than the specialist, he makes a contribution which the American college should not lose.

Parents have committed to the college their greatest possessions. Their intimate knowledge of students and their aggregate judgment should be made to contribute to the educational program.

The public as a whole is interested. The students will soon be citizens and neighbors, good or bad. The public

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should be listened to when it speaks. Academic appraisals of human needs have been known to become antiquated.

The college is responsible to those who give it money. There is need for clean-cut meeting of minds when gifts are given and received. Unless there is substantial unity of purpose, they should be declined. A gift carries with it a moral obligation to fulfill the underlying purpose of the giver. To use it otherwise is a polite form of theft.

Responsibility to Scholarship. Higher education is responsible to scholarship. Only trained minds can appraise trained minds. Failure to realize this is the bane of democracy. Except as the college and its faculty always and without reserve are ready to submit policies, findings, and method to the tests and appraisals of scholarship, they cannot claim respect.

Responsibility to scholarship is not fulfilled by passive acceptance of scholastic authority. It demands a vital drive of integrity which ruthlessly tests opinions and processes by the criticism of trained minds. Scholarship reserves nothing, shelters nothing. The college must recognize the enormous weight which genuine scholarship should have as against undisciplined opinion, untested tradition, or obsolete "authority." In this respect the great universities have set the standard for the small colleges.

Antioch aspires to this spirit of scholarship, which it believes will be most genuine and effective when seen in relation to all other elements of responsibility. In the end, scholarship is not without a sovereign.

Responsibility to One's Self. Above all, each faculty member, as every other man, is responsible to himself,

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to his own sense of integrity. A generous recognition of that fact is imperative if the college is to be the home of free spirits. Unity in college policy is possible when faculty, trustees, and students have so much in common that they can work together in harmony, making necessary accommodations without sacrificing vital convictions.

When Doctors Disagree. The college is responsible to the deliberate judgment of mankind. When scholars disagree, or when they run counter to underlying human convictions, they should be judged by society as a whole. Scholarship can go to seed, as it did in China.

Society decided in favor of the upstart science of astronomy and against the ancient and honorable scholarship of astrology; for chemistry and against alchemy; and the last of such revolutions has not occurred. In the end the college is responsible to that long-time public opinion which is the recognition of dominant intelligence.

III

ACADEMIC FREEDOM

The college should stand for real freedom of inquiry in economics as in other fields. Mental sanity, sound morals, and high standards of scholarship in faculty members will eliminate slovenly thinking and teaching, whether conservative or radical. Sound scholarship will critically examine prevailing opinion and policy, and will recognize both faults and virtues. It will beware of economic cures based upon unproven theory, and will as vigorously reject the claim that the present economic structure is sacred and must not be disturbed.

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Freedom at College. The balance between freedom and responsibility, which is the key to successful educational administration, can be gained only by experience. In the ideal college the faculty will endeavor always to wisely increase student freedom, and the students will strive to demonstrate increasing responsibility.

The attitude of certain "disciplinary" schools—that boys and girls are irresponsible creatures who always must be dominated and controlled—fails to develop latent qualities of responsibility and self-control inherent in college students. On the other hand, the standards and interests students bring to college are not infallible revelations from heaven, but are acquired by inheritance and by imitation of early environment. A college which does not refine those standards by the discipline of high purpose, scholarship, and experience, will fail to develop fine leadership.

With integrity and mutual good will, respect for authority will grow along with self-direction and independence. Inevitable mistakes will be borne without resentment when all realize that only by experience can the best principles of government be developed.

In a period or in a region where opinion and conduct are uniform and standardized, youth unconsciously adopts prevailing customs and outlooks. There is little feeling of lack of freedom, since alternative courses are not suggested by conflicting customs or opinions.

Today the integrity, justice, and intelligence of society are questioned by the mature judgment of sincere, intelligent people, and vociferously by those who try to

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justify lack of character by painting the whole world as hypocritical. Others seek a sense of importance and dignity by passing easy judgment on heroic mastery of circumstance far beyond their comprehension. The easy road of least resistance is applauded by men who speak of themselves and of their kind with great respect. Youth finds divided counsel. To inexperience it often seems that one way is as authoritative as another.

Here the opportunity of the educator is clear. It is to deserve the confidence of youth through complete sincerity, good will, and trained intelligence. The respect and confidence of college students should grow out of recognition of these qualities, not from effort of faculty members to be either good fellows or persons to whom special deference is due.

I have seen the college teacher endeavor to establish unity with his students by demonstrating that he was as lacking as they in refinement. Others feel that an aloof, dignified attitude is demanded. A faculty made up of normal, well-balanced men and women, well qualified in their fields, who have strong character and intelligence and genuine interest, will have deep and permanent influence upon its students. Such persons need neither studied familiarity nor reserve.

Problems of freedom and of authority then will be at a minimum, although in the present temper of society, because of attitudes brought from home, from general life, and from secondary school, and because of the contagion of spirit between institutions, they may not be wholly lacking.

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Education for Freedom. Freedom is ability to achieve values. It requires informed imagination which can picture possible choices; intelligence and experience to compare those alternatives and to know which are best; and the vital energy and desire necessary to bring things to pass.

Education can equip imagination with a basis of experience and understanding; it can exercise and inform intelligence; and can exercise, develop, and stabilize the vital energies. Many unusual lives have failed because they lacked some one of these elements.

Napoleon's enormous energies and great shrewdness wasted themselves and spread destruction. His failure was due to provincial and limited education and early influences, which left his imagination uninformed and made him aware only of a few primitive and crude choices.

On the other hand, people of fine insight often are impotent and die unknown, because their vital energies have not been exercised and developed. Education can equip men to know and to achieve values. It can make men free.

College and Freedom. To be free, one must be aware of possible choices. The required liberal courses at Antioch enlarge the student's outlook. Sometimes they are a compulsion to freedom, like the action of the mother bird which pushes her young out of the nest to the freedom of flight. Young people often have the delusion that they are incapable of mastering some subject or of being interested in it. For them to discover even under compulsion that they have normal capacities for interest and ac-

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complishment, and that the dreaded subject has significance for them, adds to the range of choice.

To be free, one must make true appraisals of relative values. The required courses in the natural sciences, literature, history, economics, and philosophy furnish a basis for appreciation and judgment in many fields. The part-time practical work, characteristic of Antioch, broadens and educates the student's judgment of values.

To be free, one must have the power to accomplish his desires. Concentrated study in special fields at Antioch prepares the student for effective and productive effort, and actual experience in responsibility and in mastering situations which come with practical work, adds to that power.

There is wide range of personal liberty at Antioch. Its extent is determined, not by following any abstract doctrine of human right, but by observing the practical effect of any given program. Students come to college with many limitations built into mind and character by early training and experience. Sometimes these are so much a part of the student's self that to be made to give them up seems to him like a violation of his personality, as when his habits of careless thinking are criticized.

The student's vague feeling of freedom must be corrected by the discipline of the college. The uneducated and undisciplined person is not free, but is under bondage to superstition, false premises, unsound mental processes, and mistaken appraisals. College should furnish opportunity for the student to put himself under the discipline necessary to develop qualities that count for freedom.

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I V

COEDUCATION

Woman and Culture. Childhood years determine life's outlook. Opinions and convictions may change, but underlying tendencies seldom do. These years are spent with the mother. If she is liberally educated, the world will have more meaning, interest, and charm to her children. Life will take on dignity and order. If she is trivial and superstitious, because her better qualities are not trained, her children will have lifelong handicaps.

Horace Mann said "a generation modifies the character of its children far more than it does its own." Women need college more than men.

Coeducation. A recent poll of several engineers from various technical schools, on their attitude toward higher education for women, showed them in general to be opposed. Among the apparent reasons were the facts that as students at men's institutions they had danced with women, but found their intellectual comradeship with men, and that outlook had persisted. They wished to keep the position of supremacy; they did not believe women capable of intellectual comradeship; and the arrangement whereby their wives, while serving as home-keepers and mates, had much leisure, was mutually satisfactory.

A president of a prominent coeducational college stated that from all matches made at his college during thirty years, there had not been one divorce. If men and women are to be comrades in all things, habits of com-

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radeship must begin before character becomes set. Coeducation furnishes for both men and women experience in intellectual as well as in social fellowship. Some, lacking interest or mental equipment, will neglect or despise intellectual comradeship.

This Freedom. Now that women are gaining freedom, what shall they do with it?

First, find out what life is about. What has it to offer? What does it demand? Where do the values lie? What is worth while? Of the customs and restraints that now surround women, which are vital, and which have no support but tradition? In this search a liberal education is of great value.

Arbitrary and meaningless restraints must be removed, unnecessary drudgery and monotony be eliminated. A wise person controls life when possible, but makes glad adjustment to its ultimate demands. Women have places to fill, work to do, responsibilities to meet, which, if they are to play their part, they must not shirk. For a woman to rebel from taking her essential place in life tends simply to eliminate her kind, and leaves the issues to be met by others.

Most women desire home and children, but only if these come as the fulfillment of their ideals. Their practical problem is to be prepared for home, but also, if need be, for lives of independence, interest, and usefulness. A liberal education will justify itself in any station. Training for home administration is seldom a waste. In addition, preparation commonly should be made for a specific calling. Well-equipped for a calling, a woman can be self-

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relian, free to accept a real home, and free to refuse mere shelter. Sometimes the practice of a calling can be continued in the home; or often when children are grown, the mother may again return to it.

Education for Individuality. Men often feel that women's interests should reflect their own, not realizing that many women have individual purposes and aspirations for which they crave expression. To preserve the innate and essential functions of women as mothers and home-keepers, while providing that expression, requires research and education both of men and women. Of the dozen finest women I have known, about half were unmarried. Home was not offered on terms they could accept.

Neither rebellious feminism nor backward looking is the answer. The problem never has been adequately solved. There is too little of even a general desire to explore the field. In some cases separate callings wisely chosen, are not inconsistent with successful homes. Much can yet be done to simplify home making. Coeducation, where both men and women realize and attack the problem, can help.

The Economics of Women. In the present day division of family labor men earn and women spend. Retail merchandising deals with women customers far more than with men. The economics of the home is much more primitive than that of business, because business firms learn from each other through business relations as home-keepers seldom do. The economics of women in charitable and social money raising can be improved. Often the in-

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direct expense of such effort is more than the total return.

Women need economic training. To look upon woman as a creature of aesthetic and intellectual, but not economic, interests, is to ignore basic conditions of modern life. To have her economic house in order frees her time and her resources for higher interests. Culture grows on leisure and surplus.

Women's Leisure. Leisure is freedom to live, and the manner of its use is a sure mark of character. The leisure American women have secured does not always have value. With many, life is painfully too long. Burdensome social routine pitifully fills and mercifully shortens hours otherwise too dull for endurance.

The surplus produced by American industry is largely spent by women. Leisure and means are products of the world's work, not to be spent without responsibility, but as a trust, to make life richer by their use. Much of America's best in art, education, and in moral and spiritual advance is due to women who have used leisure with imagination, good will, and educated intelligence.

College education can give value to woman's life and leisure, by promoting good health and a knowledge of the laws of life, by opening doors to great thinking in literature, by making the world intelligible and interesting in science, by arousing love of beauty, by teaching orderly living, and by developing sound character and social purpose. The educated, intelligent, normal woman finds life increasingly good.

Education for Comradeship. Comradeship can live only on common interests. The greater the range, depth,

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and worth of those interests, the greater is the possibility for sustained and satisfactory fellowship.

College is not the only source of liberal education for women. Very many prepare for genuine intellectual comradeship with their husbands and associates without its help. But today college provides by far the most feasible access to a well-organized, liberal, intelligent outlook on life. Especially is this true of an institution in which a college education includes practical experience in practical modern life.

A sound introduction to literature, science, history, economics, aesthetics, and hygiene, and a first-hand knowledge of life, provide a lasting basis for comradeship in many fields. That basis broadens and deepens with time, and the later years are the best. When the intellectual comradeship of mother and children is added to that of husband and wife, any remaining doubt of the value of a liberal education fades away.

V

A BIG ANTIOCH

A Circle of Colleges. To the question as to how the Antioch plan can operate on a large scale, the reply has been that Antioch aspires to remain a small college. But to answer that so frequently repeated question, the following suggestion is offered.

A great state university might break up into a circle of small colleges, each of five hundred students, with separate plant, dormitories, and faculty. These would give the required cultural courses to undergraduates, and a

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limited number of electives. There the students would live during their undergraduate and graduate years, and friendships and intimate associations would be made with students and teachers.

In the center of this circle would be the university, offering professional and graduate courses and courses of limited and special interest. Technical and cultural work could be coördinated.

Alternation of work and study would be feasible in such an institution, and the small colleges could become educational laboratories in ways that the present great state universities cannot.

[This was written January 1, 1925, before any of the present group projects had originated.]

V I

BUILDING A FACULTY

Search. It is not enough that a faculty be made up of scholars. College education should be not only a transfer of scholarship but a period of fellowship, while the discipline of youth is giving way for excellence in intelligence, scholarship, and character. This attitude makes building a faculty more difficult, but more significant.

Time and intelligent care given to every appointment can go far toward overcoming the handicap of limited funds. Great resources can command great reputations, but only persistent, intelligent search can insure high quality in the making. That search does not mean primarily competition in salaries, for the men and women we seek desire such associations as Antioch offers, and salary is only one factor in the decisions.

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VII

COLLEGE STANDARDS

Incentive. Only by comparison can we measure any value. Men are content with poverty until they realize the existence of good things they might possess. They are content with ignorance and primitive morality until they see finer conditions they might achieve.

A college should be a place of standards, where disciplined thinking and straightforward living make a picture of what might be, and thereby arouse purposeful discontent and aspiration. Nothing less than that is an adequate aim for higher education.

A Letter to the Freshmen of Antioch. I want to tell you some of my hopes for Antioch, as to the spirit which I hope may animate the college. This spirit will find expression only so far as individuals decide that it shall.

Human standards are determined chiefly by early training and example. Personal and social customs are an infinite mixture passed on from generation to generation, some of them from remote savage ancestors.

I know of one small nation whose people are deceitful. I have come by experience to expect that in any business a native of this country will be dishonest. That fault, which long has made this people hated by its neighbors, does not represent simply inborn qualities, but also a bad national habit. If for one generation this trait could be forgotten, and good will and integrity be the only examples offered to the children from birth, the new spirit would seem just as natural as the old.

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Honesty, good will, fair play, self-restraint, and high endeavor are no more difficult to maintain than opposite qualities. It is in the transition from a lower to a higher standard that great effort is necessary. Men's mental attitudes are not adjusted to achieving new standards of manners and morals, but only to maintaining those to which they were committed, in fact, though not always in theory, during their early years. Such standards seem to them the natural and human ways.

People usually strongly resent the suggestion that they should make the exceptional effort necessary to raise the manner of life to a higher level. *And yet Antioch calls for just that exceptional degree of desire and effort.* No one can compel it of you. Only your own desire can do that. If you do not want to undertake the great adventure, you will find associates, both among freshmen and in the higher classes, who will agree with you. You will be told that no one takes such an attitude seriously.

Every person fights for his own standards. Unless a person of low standards can make enough people stand with him, he loses caste. So, unconsciously, he tries to make his own way seem normal and reasonable, and any better standards seem unreasonable.

Antioch stands for rebuilding life, not in scholarship or moral purpose or professional skill alone, nor in health or social power alone, but in the well-proportioned development of all these to make the life of largest caliber. The standard for Antioch is not, "It isn't done that way," or "College students always did that way." The question is, "What would be best if it could be done?" and "Is it

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within human power to do it?" Only a spirit of adventure can bring a person to know his full powers.

May I suggest a few standards of character?

Integrity: We seek integrity because it makes for economy and beauty. Compare certain corrupt South American governments, where no one in official life can trust anyone else, with our own government—faulty as it is—to see how good is even a moderate degree of integrity. If Americans were thoroughly honest, our condition would be far better. Integrity chooses final good rather than immediate convenience.

Achieve integrity in scholarship. Honesty in written work is only a beginning. An Antioch degree will mean what our students make it mean. Every one who honestly achieves high standards adds to its value. Those who fudge and evade and pretend in their college work, make a degree mean little, and make life harder for every Antioch graduate, though they chiefly harm themselves. They are as surely thieves as though they stole a fellow student's purse.

Most important is honesty with oneself. If you are failing, admit it, and do your best. Do not falsely blame circumstances. If you have not achieved the best standards, admit it, and work for them. Do not try to justify yourself by bringing those standards into disrepute. If behind in college work, admit it, and try to correct your condition by laying a solid foundation as far as you go. Do not try to make the appearance of success by hasty, temporary, and superficial study.

Achieve an open mind. Intellectual integrity is a most

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difficult quality to acquire, but is one of the finest of human traits. With a high degree of integrity, other qualities being normal, one finds himself chosen as friend by others of like character. Barriers of money and social position tend to fade away before high integrity, and a man finds his friends among the best of the breed.

Good will and fair play: Carry your share of the load. See what the necessary job is, and help on it. Do your share toward developing friendship, toward maintaining order and neatness, toward checking unnecessarily high standards of expenditures. Don't waste other people's time waiting for you. Do not ask friends to lower their standards to keep you company. Do not spread gossip. Untold harm is done by circulating unfounded stories. College students seem inclined to gossip.

Right living: Men and women often waste their powers by abusing their bodies, and spoil fine perception by vulgarizing their minds. At Antioch we do not aspire to conventional standards, but to the utmost degree of excellence we can achieve. Do not indulge in the small evils that steal away the margin of quality.

Orderliness: Lack of orderly management of time and energy is probably the chief fault of Antioch students. We do not want unrelieved routine, nor an attitude of strain. There must be normal living, with time for play, for interruptions, for visiting. But unless these are controlled, the days will pass without substantial accomplishment. Plan your time. Many Antioch students could save a year's time in college by more effective planning, and yet not interfere with social life or leisure.

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Scholarship: Accurate, honest, and persistent learning and thinking are essential to scholarship. Simply "getting lessons" is make-believe. Make desire to understand be the basis of your work from the beginning.

Finally: Use your whole powers. They will grow with use. Greatness is wisdom multiplied by power. All wisdom and no power, or all power and no wisdom, is useless. Our aim is to develop power and wisdom together, and to the highest degree. You cannot have great power without great desire. Desire does not mean worry. "In quietness and confidence there is strength."

Greatness in some degree is possible for every student who has met the entrance requirements of Antioch. If faculty and students together determine with all their hearts to make living a great adventure, Antioch can become a very significant force in America. History furnishes many instances of groups smaller than ours, moved by great faith and desire, becoming the means of far-reaching changes in life and manners. By such undertakings the fine qualities of men have been achieved.

My hope for Antioch is that through great desire disciplined by knowledge, and through great commitment to fine purpose, its students may be a powerful force for remaking human life.

I wish these standards were in full control at Antioch. But they are not. You will find some amused tolerance for them, some hostile contempt, much indifference. But you will find also, in both faculty and student body, quiet, unostentatious determination to do everything possible for their fulfilment.

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VIII

RESEARCH AND EDUCATION

"Guardians." In an ideal human society, those who have the capacity for creative thinking would be relieved from ordinary tasks, and set aside to do the work of extending the boundaries of human knowledge. To a considerable degree this ideal is now being achieved in our graduate schools and other research institutions. If Plato could review progress toward his "Republic," he would see in scientific research the unexpected fulfillment of one of his chief conditions. Research scientists would qualify as "Guardians" in his republic.

Finding Genius. The great outbursts of creative genius which nations experience from time to time probably are not due to sudden changes of inborn traits, but to the fortunate coincidence of environmental factors which gives exceptional stimulus to long existing native qualities. In every generation much superior ability must go to waste because it lacks favorable stimulus. Intelligent management may go far toward insuring full play and effective incentive to the varied genius of a people.

Many young men and women with capacity for genuine creative work go through our professional and technical schools and prepare for standard professional occupations, when they might qualify for the ranks of creative workers. During their educational years no discriminating, original-minded men have discovered their superior qualities, or aroused them to a realization of the more exacting fields to which they may aspire.

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Every young person of promise in his educational career should come into contact with persons capable of recognizing and appraising first-rate minds, and of stimulating them to their best work. A good method is to have superior students meet men and women who are doing a high quality of research. For that reason our research institutions should be located close to universities and colleges, where such contact is facilitated.

Most great American biologists of today were students of men who worked under Agassiz or under his students. If Agassiz had worked in a laboratory remote from a college or university, he might have made great contributions to human knowledge, but his spiritual descendants would be missing. Research should be done where it not only will discover new truth, but where it will discover, awaken, and inspire creative intelligence.

Apprenticeship. Creative thinking does not suddenly begin on college graduation. It exists during earlier years, or probably never will appear. Some school men say it seldom makes its first appearance after the age of eleven. Educators err in postponing research to the graduate school. Young Thomas Edison tried to hatch eggs by sitting on them. In a "disciplinary" school his curiosity might have been permanently suppressed. Opportunity for research should be given in the kindergarten, and should be continued as long as there is a spark of originality to be fanned into flame. Capacity for creative thinking develops gradually and grows by its exercise.

Pseudo-Research. Important as it is, research should not be made the sole measure of educational merit. Our

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graduate schools are clogged with men and women plodding into middle life at perfunctory theses who can never contribute anything original, but who might have developed genuine skill in other endeavors.

Do we not need new educational criteria and programs for those who have capacity to learn and perhaps the genius to teach, but not to create? Some new degree or other recognition could give them their due, while distinguishing their work from that creative effort which should bear the name of research.

The effective research man may be a miserable teacher. In some fields, as in languages and literature, one who has great ability in transmitting knowledge and inspiring appreciation, may "create" but little himself. Some educators who worship research are so unoriginal that they can recognize only the current vogue of educational excellence.

The Small College and Research. Although our great universities are abundantly supplied with research equipment, it is the small colleges which furnish most graduate students. Disadvantages of mass teaching of undergraduates in big universities more than offset advantages in equipment.

The small college may further establish its superiority by accommodating research institutions where students may meet qualified scientists at their work. Antioch would welcome on its campus laboratories for pure or industrial research.

Such institutions would profit by access to the faculty members and equipment of the college, and would be in

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preferred positions to select some of the best graduates for research positions, and so to maintain or enlarge their staffs. Many processes could be performed during their part-time working periods by students who could be deliberately selected and carefully prepared for their later work.

[Since this was written two research institutions have been established at Antioch, and two more are contemplated. One of those already established is concerned with a study of inherited and early environmental influences in children, the other with applied physical and chemical research.]

IX ADULT EDUCATION

Learning Ability Persists. In parts of Europe one finds vigor and intelligence, but a traditional attitude that nothing new and significant can happen. Our greatest tradition is that of continuing growth. Minds become inactive in their prime if they lack keen expectation of further change of outlook. Thorndike is convinced by his researches that men and women learn better at forty-five than at fifteen. Active expectation of lifelong education and continuing growth would speed human progress.

Growth. The wild duck, ranging the heavens, is as truly at home as the barnyard fowl. Men who develop the temper and habit of intellectual exploration and growth feel as much at home and in their native element as those who finish their education at physical maturity, and thereafter, in a desire "to have things settled," hold religion, politics, and philosophy unchanged. It is the person of

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fixed outlook who, when forced to change his views, feels the solid ground melting beneath his feet.

The effects on society of these two attitudes are far different. To a large degree we live in a child's world, for our beliefs and ideas, given to us when we were children, are held unchanged, and passed on to our children. Thus is repeated from generation to generation the circle of childhood indoctrination, and thus are maintained those age-long conflicts of belief which cleave the world into sects and cults and factions. Some of our most deeply entrenched beliefs, if looked at afresh without indoctrination, appear childishly naïve and improbable.

To try to give a child's mind a set from which it cannot escape, is immoral. Only as mature men maintain critical inquiry, and continue to change their beliefs in the light of the evidence, can we escape from childishness and live in a man's world, where the succeeding generations bring progress.

Adult education promotes that temper of life which makes the growth and change of ideas a natural expectation for all ages. It is not a device for getting better jobs, but a new way of looking at life. As it becomes general, the ideas we pass to our children will not be limited to those of our school days, but will be the riper products of mature minds. Thus comes progress, and not mere repetition in human thinking.

A People's Movement. Great movements sometimes rise out of the spirit of the people and gradually attain maturity without outstanding leadership. Adult education in America is an instance. It has grown until

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there probably are more adults pursuing regular studies along with their vocations than are in full-time residence in colleges and universities.

At first this movement consisted mainly of extension lectures, or practical correspondence courses. Such elements still dominate, but there is growing a desire for broadening the outlook and a realization that changing opinion and belief are possible and normal at all ages.

Adult education takes endless forms. Whether as lectures at luncheon clubs, programs of women's groups, night courses in city universities, or correspondence studies—which some universities are fortunately rescuing from exploitation for profit—it has become an important factor in our national life, and is destined to play a far greater part.

Commencement. A college program regarded as the foundation for a lifelong process of education will be different from one unconsciously looked at as ending with graduation. If education is to continue, it is appropriate to give introductory courses in varied fields so that students will be equipped for further study. On the other hand, if college is to complete education in any subject, a more extensive treatment may be the desirable minimum. College should lead to lifelong adult education.

CHAPTER FOURTEEN

Objective Experience

I

CONTACT WITH PRACTICAL LIFE

Common Sense. "I think that common sense, in a rough, dogged way, is technically sounder than the special schools of philosophy, each of which squints and overlooks half the facts and half the difficulties in its eagerness to find in some detail the key to the whole. I am animated by distrust of all high guesses, and by sympathy with the old prejudices and workaday opinions of mankind; they are ill expressed, but are well grounded."

—GEORGE SANTAYANA.

Experience. "No creative man works by logic. First he works by inspiration. The only source for inspiration is bodily contact with nature. Instinct is the transmitted record of former contact, but instinct is dormant until aroused by new contact. You must have that living contact. You must actually feel it. Man has power only when he comes in touch with actual phenomena."

—MICHAEL PUPIN.

The Way of Science. Years ago a scientific friend told me that great thinkers work by sheer, abstract intelligence, without the intervention of experience or visualization; and he gave Michael Pupin as a typical example. When I questioned Pupin recently, he made the

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remarks quoted, and added, "The superiority of the Anglo-Saxon in science over the Latin is due to the fact that the Anglo-Saxon works through pictures, whereas the Latin works by logic. The Anglo-Saxon makes pictures of physical phenomena, and these pictures are suggested to him by bodily contact with nature. The pictures are not suggested by logic. Logic cannot suggest pictures. It can only examine whether the various elements of the picture have consistent interrelation."

Modern progress commenced when men began to distrust logic and authority, and to seek first-hand experience through the senses. Except in natural science, American education has not learned that lesson. It must learn to provide not only for teaching but for experience, so that both will be adequate and representative.

The Greater Tradition. Scholarship, "the great tradition," kept learning alive through centuries of barbarism. But while *scholarship* touches life at many points, *common sense* guides, informs, disciplines, in a thousand ways scholarship cannot. Scholarship and common sense enrich each other. Common sense, "the greater tradition," sizes up complicated situations, discounts plausible arguments, understands motives, is suspicious of generalizations. Realizing the fallibility of logic, it insists on "trying things out." Common sense is scientific method roughly applied. Without the skepticism and restraint of common sense, men tend to adopt any theory forcibly and plausibly presented, swinging from one extreme to another as their theories fail, or else become stubbornly conservative.

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Common sense grows by contact with real life, and is transmitted best when young people of good native quality have intimate fellowship with real people in real life. The loss of that tradition is making a subtle but profound change in American character. Typical American boys and girls of today lack many direct contacts with practical life and with mature men and women which their grandparents possessed. Modern city life tends to limit youthful contacts to school, professional amusements, and the society of boys and girls.

Part-time work helps powerfully to restore contact with real life. During his working periods, the student meets practical men in practical affairs. He sees how they weigh evidence. He observes the perpetual fight to close the gap between theory and practice. He notices how unexpected conditions always arise, and develops a faculty for anticipating them. At school he learns about life—at work he learns life itself. Each experience is essential to full development, and each gives value to the other.

The Source of Wisdom. All ideas and understanding are based on impressions of the material world, received through the senses. There are no exceptions. Our experiences, subconsciously digested and assimilated, contribute to judgment, taste, and intuition, and then seem so much a part of ourselves that frequently we do not recognize them.

Wisdom is the ability to observe with discrimination, and to generalize truly from such observation. Great men have observed so accurately, and have generalized from experience so wisely, that sometimes it almost seems best

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to accept their opinions, without seeking experience for ourselves.

The world's wisdom is the legacy of many great men, and one who tries to interpret all his experiences for himself, without help from the past, will remain ignorant, even though he has rare native ability. On the other hand, understanding without experience is impossible, and he who would acquire other men's wisdom, without representative experiences of his own, will be a learned fool. Growth of wisdom requires three conditions: the texture of mind and spirit which can turn experience into understanding; representative experience to supply a broad, sound, basis for understanding; and companionship and inspiration of great minds to interpret experience for us, as we could not for ourselves.

Fortifying Idealism. Years ago, when I worked as a land surveyor, each farmer expected me to find a "starting point"—some authoritative stake or monument—from which to survey his lands, giving him a tract exactly corresponding to the description in his deed, regardless of how such theoretical boundaries might infringe upon his neighbor's land. It always was necessary to make adjustments between such descriptions and the physical facts of rivers, fences, and the limits of actual occupation. To make such adjustments constitutes much of the work of the land surveyor.

In all life people seek infallible starting points that will dispense with the need for judgment, investigation, and adjustment—a final book, an infallible tradition, or some first principle of philosophy. But always the bound-

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aries traced hopelessly overlap other domains. Wisdom consists not in holding stubbornly to some abstract theory, but in making the adjustments demanded by the ideals of men and compelled by the facts of existence.

A surveyor locating theoretical boundaries without necessary adjustments would leave behind only trouble. The college which presents academic ideals without indicating how they can be applied may lay the basis for disillusionment and cynicism.

Acrobats. A tight-rope walker gives interesting exhibits of skill in keeping his balance on a narrow base, but does not travel far on his rope. The savant who despises experience may show genius in keeping his intellectual balance on a very narrow basis of experience, but a more commonplace intellect, with broad and representative experience for its footing, will travel farther and carry more.

American education develops many intellectual tight-rope walkers, students with a very narrow footing of experience, whose excellence is judged by their skill in intellectual acrobatics.

The confirmed tight-rope walker cannot go down the street with a healthy stride, but unconsciously balances himself along the joints in the pavement. Experience with hundreds of technically trained engineers has convinced me that the person whose training has made him a confirmed theorist commonly loses the desire and the faculty for checking theory by experience, and for vigorous accomplishment. He prefers technical acrobatics, and cannot be trusted.

Social Wisdom. In social life we often are content

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to form opinions without representative experience to support them. The poor quite generally look upon the wealthy as malefactors. They have not had opportunity for those intimate personal contacts which furnish the basis for true appraisals. Industrial leaders sometimes picture the laboring classes as plotting destruction. They have not lived close enough to them to know them. They lack social experience.

There can be no social wisdom without representative social experience. Our industrialists frequently are exploited by those who scare them into financing "protective" propaganda, and American labor often is imposed upon by leaders who exploit its ignorance of the motives of capital and management. Both sides have finespun theories, often worse than useless, because not true to representative social experience.

An educational program which increases such experience, as does an alternation of work and study, lays the basis for sound social judgment, and contributes to social health.

I I

CHOOSING A CALLING

Learning the Pace. The student at college gets little opportunity to learn how much the practical world has a right to expect of him. Income from taxes, contributions, or endowment makes available to him the labor of coal-miners, railroad workers, and farmers, relieving him of the necessity of paying for all he gets. How much human labor is required to feed, clothe, and educate him, he does

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not know. He does not know the equivalent of a dollar in time or effort or ability.

Part-time work helps him to get that measure. He learns that a moderate physical and intellectual pace will satisfy the demands put upon common labor. A somewhat greater productiveness is demanded of foremen and technicians. He sees management having to furnish the incentive that keeps the whole organization alert and energetic. He sees the limitation of production and the degeneration of quality which follows when management fails to furnish effective leadership. He begins to get a measure of the pace that is necessary to insure significant accomplishment. He sees the cost of commercial or industrial success.

He gets a measure of his own mind and stamina. Sometimes he finds that he can and will keep a pace that enables him to express his life purpose effectively in industry or commerce. Sometimes he finds that his resources of energy and intelligence are limited, and that it is the part of wisdom for him to restrict himself to moderate undertakings, perhaps getting his greatest satisfactions in avocations. Sometimes he finds that the price of commercial success is not worth to him what it costs; that other satisfactions mean more to him than any which money or commercial influence can buy. He may prefer a non-commercial career, with less financial success, where he can keep and care for those things he prizes most. His part-time work helps him to make these appraisals before he has graduated and given hostages to fortune in the form of home and family.

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Taking the Measure. How big a job shall the college graduate undertake? There is the duty to one's self. Perhaps great innate powers need only opportunity to come into full flower. Perhaps there is really but little power, and the only safe course is like that of small boats—to keep near the shore. How shall the determination be made? The employer hesitates to take a chance and inclines to long apprenticeship. The graduate sees the precious years slip by, and is eager to try his mettle. Very often the opportunity he accepts is not proportioned to his ability.

Antioch graduates have partly overcome this difficulty. They have been tried out by years of practical work; first at routine where stamina was tested; then in gradually increasing responsibilities, always feeling out for a larger range of action.

At graduation there are still many experiments ahead, for full maturity has not arrived; but the initial tempering greatly reduces the probability of serious mistakes. The student already has taken his own measure.

The Round-up. As spring arrives, great industrial corporations send representatives to colleges and technical schools to choose graduates for employment. For many students such visits come as a ray of hope. They were shortly to be turned out into the cold world, but here is opportunity to establish themselves professionally or industrially. And there is room for advancement. Was not the president of the corporation himself at one time a young graduate? The bigger the corporation, the greater the opportunity, they feel.

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Students often lack the experience necessary to appraise such offers. Many corporations exercise a fine sense of responsibility toward the student in presenting their cases. Others will sometimes direct students into blind alleys of specialized routine. Several graduates may be employed for each significant opening, so that while the positions may be admirably filled, disappointment is in store for many competent young men. "There is always room at the top," but sometimes too many strive for a single goal, while other goals equally desirable are unnoticed.

Many organizations, not large enough to send representatives to the colleges, are seeking young men of fine caliber, and are ready to give them that all-round, versatile experience which is excellent training for the executive and administrator. The graduate frequently does not know this. His picture of life is commonly that presented by the classroom, and he feels compelled to take what is offered him. His life's course may be determined by these visits.

College graduates who have combined academic study with practical experience already are introduced to life. They learn to recognize "blind alley" jobs, positions which lead to routine specialization, and positions that are being overmanned in relation to the opportunities in view. They see that bigness and opportunity are not necessarily coincident. Often they use considerable judgment in making their after-college associations. A smaller proportion of them will be sidetracked on routine jobs.

The Calling Shapes the Life. A man's vocation is

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not only an economic concern. It affects also his social contacts, his intellectual interests, and his personal satisfactions. One does well to consider all these factors in choosing his calling.

Whether he will live in or away from a large city; whether his business contacts will provide intellectual and social fellowship; whether the ethics of his calling will have the respect of men of fine caliber; whether his work will be simply a daily task, or a chance to give full expression to his personality; some or all of these conditions of his life are being determined by the choice of a vocation. One's calling always tends to be not only a source of economic competence, but a way of life.

A wise vocational choice is more probable where a student has opportunity for first-hand experience in one or more callings, and can compare notes with other students whose part-time working experiences cover the gamut of American economic life.

"Birds of a Feather." The habit of directness opens doors to associations with straightforward people. Nothing is more stimulating than such associations.

Straightforwardness is none too common in any field; but although medical ethics may not always be observed; although some lawyers will take cases they know are without merit, and merchants sometimes advertise and sell goods they recognize to be without value to the purchaser; yet in every field one repeatedly meets men and women with that native straightforwardness to which deceit is distasteful and unnatural. Abraham Lincoln was such a man.

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The ideal coöperative experience for a student is to have associations with institutions and individuals that are characterized by this straightforwardness, so that his or her industrial or professional habits, tastes, and standards shall be formed in harmony with that outlook. Whenever such an association is made, education has contributed to the life of the student. The kind of person he is will determine the kind of persons available to him as friends.

Succession. To create a great industry demands the very essence of a life. Then to see it fade because no one cares, is tragedy. A creative man takes satisfaction in seeing young men get his spirit and carry on his work.

What fine experience for youth to work under one who has had the vision and power to build greatly. It can catch his aspiration and greatly shorten its apprenticeship to life.

III

EDUCATION AND INDUSTRY

Golden Eggs. Many people believe that universal education is impracticable; that the American ideal—of providing for each person as much education as will benefit him—creates an unendurable burden. In truth, however, universal education is the goose which lays the golden eggs of our national wealth. Our industry is born of it. An uneducated people could neither make nor use the great variety of goods America produces. We have not yet approached overproduction in education.

Education and Industry. Elemental wants are far from being satisfied, even in prosperous America, yet they

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are limited by the physical natures of men, and cannot be indefinitely increased. The flour-milling and meat-packing industries had phenomenal growth, and then became nearly static. They could not stretch the American stomach. The automotive industry found a basic human need unfilled. It, too, will become relatively static when further increase of transportation equipment is an encumbrance. The moving picture industry is approaching saturation in purveying to elemental human emotions.

Industrial productiveness increases by leaps and bounds. Elemental wants do not. Great industries and quick profits may be built up by overstimulating legitimate desire or by pandering to primitive impulse, as some newspapers and moving pictures do; but that process turns life upside down by making production the end, and the satisfaction of wants the means. It tends to lower the quality of life.

With productive capacity enormously increasing and elemental wants relatively static, where lies the legitimate future growth of industry? Is it not in the education of taste and appreciation? Discriminating taste demands excellence, and excellence requires vast effort. Given discriminating taste, most American homes will seem unnecessarily ugly, and will be rebuilt, and rebuilt again, as taste is further refined. Wherever educated discrimination increases, the imperfect productions of the past no longer satisfy or even seem endurable. Wants increase indefinitely, and are of such kinds that filling them results in refining and dignifying life. Distinctly human qualities begin to prevail over elemental animal desires.

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Creating Home Markets. We can produce more than we can consume. What shall we do with the surplus? Foreign trade was the old answer, but America has found a new one. Pay the worker enough so that his purchasing power will provide your chief market.

In former times, when purchasing power was chiefly in the hands of people of some cultural background, restraints of breeding and social example maintained certain standards of excellence and refinement. Give that power to a generation of workers without cultural inheritance, and crudeness and vulgarity will tend to drown out the strains of fineness and restraint in our national life.

The only hope is by universal education to refine taste, increase discrimination, and enlarge the range of interests and desires; in fact, to create the first generation of educated Americans. If we can do that, the greatest increase of purchasing power the world ever has known can be faced without fear of disaster or debasement.

Ignorance and Standardization. A chief problem of big American industry is to protect the product from workmen's limitations. The product must be uniform and dependable. Available workmen are variable and fallible.

But with thinking and planning concentrated in the most competent, with production limited to a few types, and with methods of manufacture standardized, almost any workman can produce good results. With such mass production, through advertising and salesmanship public demand must be concentrated on comparatively few products of which mass production can be maintained.

For staples like rails and cement this process is ex-

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cellent. For goods which express personality the method may result in an efficient world, but a dull one. The more widely distributed skill, discrimination, and intelligence can be, the more variety, individuality, and character will appear in the goods made for us. Education can stimulate character and individuality, and save us from monotony.

Conservation. Nature spent perhaps two hundred million years storing oil and gas. We are using it a million times faster. Such is the material basis of our prosperity and of our present surplus. Can we turn this into enduring values?

We can, through education. The passing surplus of time and wealth our natural resources provide can be used for creating knowledge, character, and the appreciation of beauty. Nothing human endures like a spirit planted in the human heart, or a discipline of character, or a way of life. Little but the pyramids remains of ancient Egypt, but through the religion of Palestine and the art and science of Greece, Egyptian values are broadcast over the earth.

If we use our present surplus to produce living values of the spirit, mind, and taste, we need not despair at the burning of nature's hoard. Taxation for education, the method society uses for appropriating part of that surplus to create enduring values, is wise.

The Power of Money. Why do men seek money? Not primarily to buy idleness. The executive and not the laborer breaks from overwork. Not chiefly to escape hardship. Rich men go to Africa to seek hardship.

Men desire money to buy freedom; freedom to ex-

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press their creative powers; freedom of action; freedom from insecurity; above all, freedom in the choice of friends. They will endure any inconvenience to gain the companionship of those they most admire. This is the chief incentive to big houses, to social climbing, to ostentation. Where choice of companions is available without large financial resources, as among artists, scientists, and in college faculties, money loses much of its power.

The lure of money is broken by building resources of appreciations, interests, and capacities for fine friendships, that make the other things that money can buy seem less important. This a liberal education should help to accomplish. But, alas, a liberal education at college costs money! The best use of money is that which lessens men's dependence upon it.

A Start in Life. Frequently an alumnus needs moderate financial assistance in his business or profession. A lift then may shorten by several years the time spent in becoming established, with postponement of home and family. A group of alumni who have watched a comrade through five or six years at college, and personally know his every trait, will be in excellent position to judge him.

We look ahead to a time when any Antioch alumnus who has unqualifiedly made good in scholarship, in industry, and in character and personality, may, through the pooling of alumni credit, get a moderate initial start in his vocation. Such a result would lessen the greatest menace of college education—the postponement of home, marriage, and children to so late in life that college education in America means race suicide.

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